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Nicaraguan church "bound and gagged": archbishop

Bert Witvoet

(Based on an article in *The Washington Post*) — The Archbishop of Managua, Miguel Cardinal Obando y Bravo, has sent a letter to *The Washington Post* in which he explains that the church in Nicaragua has been "gagged and bound" by the Sandinistas. Not wanting to confuse his pastoral mission by engaging in political or journalistic writing, the archbishop at first refused to speak out on the political climate in his country.

Compelled to speak

Recent events changed his mind, however. State Security Police confiscated some of the offices of the Curia, along with the church press, the church bulletin, baptismal records and the cardinal's personal seal. A pastoral letter written by Nicaraguan bishops, urging "reconciliation and dialogue as the only way to peace," had been censored and pulled from the pages of the only private newspaper in the country, *La Prensa*. The only Catholic radio in the country had been closed by the state several months earlier.

But what really pricked the archbishop's conscience was a reading from the *Acts of the Apostles* one Sunday morning. The Sanhedrin was trying to force Peter and John into silence. The apostles, however, said in reply, "Is it right in God's eyes for us to obey you rather than God?"

"I felt then that I ought to tell the truth and speak as a prophet speaks," writes the archbishop in his letter to the *Washington Post*.

The archbishop explains further how the moral authority of the bishops and

Continued on page 4 ...

Cardinal Obando y Bravo

Thinkbit

Great people discuss ideas,
average people discuss events,
small people discuss people.
Passed on by a reader

Calvinist Contact

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and Lewiston, NY — see page 2

July 11, 1986
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Widowed curator struggles against financial odds

Margaret Griffioen

NIAGARA FALLS, Ont. — City Council has cut its annual $8,000 grant which offset property taxes for the Niagara Falls Art Gallery — home of the world's largest collection of paintings by Canadian William Kurelek, including his famous Passion series.

The non-profit gallery has faced financial stress since it was built by Ukrainian-born Mykola and Ohla Kolankiwsky in 1971, but this year's $10,000 property tax bill will be a special hardship. Mykola died six months ago leaving his wife with sole responsibility for the gallery.

"Let her sell one of the paintings," was the reaction of some city politicians to her situation.

Ohla has no family or resources to draw on, but says the gallery will remain as a Kurelek memorial "for as long as I can breathe." Ever since the Kolankiwskys met Kurelek and bought the Passion series (160 paintings, depicting line-by-line St. Matthew's passion story) they dedicated their lives to establishing the gallery as a memorial to the Ukrainian-born artist. The gallery also houses other Kurelek works, various items Ohla has brought back from behind the Iron Curtain and numerous paintings and sculptures by other Canadian artists.

The $½-million in building costs and poor attendance to the gallery (set on a back road, away from the area's main tourist attractions) caused the Kolankiwskys so many financial hardships that several years ago they were driven to trading off several Kurelek paintings in return for financial support from the federal government. Those paintings now hang in the House of Commons in Ottawa.

The poor attendance never thwarted the Kolankiwskys. "A gallery is a special place and people will come to it if they know it is there," says Ohla. She admits, however, that it is disappointing that City Council has cut off its $8,000 grant. Ohla even gave members a gallery tour before Council met to decide on the grant. Many had never been to the 16-year-old gallery.

"Maybe it is not meant for us to have everything," says Ohla as she continues her struggle.

The gallery is located on the east service road off the Queen Elizabeth Highway at McLeod Road, outside Niagara Falls.

Photo: *Niagara Falls Review*

Ohla Kolankiwsky with a Kurelek painting

New Right unleashes another "awakening"

Henry de Jong

WASHINGTON, D.C. — At a "Nehemiah-type Solemn Assembly and signing ceremony" at the Lincoln Memorial in Washington, D.C., on July 4, 17 Worldview Documents were "'nailed to the Church's Door'" by 60 members of The Coalition on Revival (COR).

A brochure advertising the event explains that participants "will make a covenant with God and with each other to live in obedience to the Bible until they die," and that "by God's grace, this event and the unleashing of these documents onto the Church and the world will mark a turning point in history."

Speeches given at the conference leading up to this ceremony, include such spirits as "... Repossessing our Government," "Reclaiming America for God," "... Last Hope for the Republic," American education and American politics.

Non-negotiable

For two years, says the brochure, COR's 17 editorial committees "have been discussing and writing the non-negotiable Affirmations and Denials of

Continued on page 4 ...

ID cards to brand converts to Judaism

Marian Van Til

JERUSALEM — A new law ordered by Israel's Interior Minister Yitzhak Peretz makes it mandatory for the word "converted" to be stamped on the identity (citizenship) card of anyone who immigrates to Israel after converting to Judaism, says a recent *New York Times* report. The ruling, which was enacted through Peretz's personal authority and not instituted by the Knesset (parliament), has caused a furor. Orthodox rabbis, of whom Peretz is one, control all matters of personal status, including marriage and divorce. They will not perform marriages in which one partner has had a "doubtful" conversion. "Doubtful" conversions are those not performed by Orthodox rabbis. People "converted" by American Conservative and Reform rabbis, for example, are not considered to be Jewish.

Shoshana Miller, an American woman active as a cantor in a Reform synagogue in Colorado Springs, Colorado, became the test case for the new law when she applied for an identity card after moving to Israel a year ago. So far, she has been denied the privilege of being registered as a Jew because the local Orthodox rabbinate does not recognize her conversion.

Rabbi Richard G. Hirsch, a representative of the Reform movement in Israel which has been handling Miller's case, reacted to the law by saying, "In the name of Judaism they [the Orthodox rabbis] are trying to pervert Judaism. We are not going to let this stand." Shlomo Goren, an ex-chief rabbi, told the *Jerusalem Post*, "Why destroy and shame them [converts]? It is

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Calvinist Contact

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Editorial

Former Sandinista removes misconceptions

A reading of Humberto Belli's book *Breaking Faith* will be an eye-opener to those who still think that the Sandinistas are well-intentioned liberators, pushed, against their will, into a communist corner by oppressive U.S. foreign policy.

Belli convincingly shows that the hard core of Marxist-Leninists controlling the Sandinista movement have known all along exactly what they were doing. They are pictured as continually flitting back and forth between a hidden and a public agenda. The hidden agenda moves along classic totalitarian lines, after the pattern of the revolutions in Cuba, the Soviet Union and China. The public agenda is there to make outsiders believe that the Sandinistas are interested in a free and open society.

A facade of promises

The author, who himself at first was a Sandinista but who converted to the Christian faith, exposes the treacherous and ruthless character of the Sandinista regime, pointing out how it consistently breaks faith (hence the title) with the Nicaraguan people by deliberately violating important promises they made in the beginning.

The Sandinistas promised political pluralism with free elections, independent unions, a free press, a mixture of free enterprise and state ownership, freedom for the Miskito Indians and freedom of religion. None of these promises were kept or were intended to be kept. The hidden agenda calls for a gradual change to an atheist, state-controlled society. The road to that goal is paved with lies, torture and killings. Anyone who stands in the way of that goal becomes dispensible. The Sandinistas adhere strictly to the slogan: "Anything inside the revolution, nothing outside the revolution."

Church used

As for the Christian influence in the Sandinista revolution, Belli illustrates how Christians sympathetic to the revolution and part of the outer circle of the Sandinista movement (among them priests) are bending their faith and views to accommodate the Marxists, never the other way around. While still a Marxist himself, Belli came into contact with Christian Marxists, who never presented him with the claims of the Gospel. "It was not we Marxists who had the identity crisis," writes Belli. "They did .... There was no reciprocal process of conversion. Sandinista atheists were not becoming believers."

Belli shows that the Church is not free to be salting salt and a light on Nicaraguan hills. The Sandinistas are continually trying to politicize the church. They praise the church for its role in the overthrow of Somoza and they want the church's co-operation in furthering the revolution. For the rest, they believe that the church has no role to play in the public domain. Religion is supposed to be a private matter. In the last few years, enmity against the Gospel has resulted in persecution, in closing of churches and expulsion of religious leaders.

Sad picture

Although Belli does not deny that the Sandinistas have done positive things for the uneducated poor and the country as a whole, the total picture that emerges is one of loss and sadness because of the misguided fanaticism of those who expouse Marxist ideology.

There is no denial of former injustices perpetrated by a U.S.-backed Somoza regime here. Nor does the book print a license for U.S. intervention over the surface of Nicaraguan reality. But to an initially skeptical reader like the editor, the book comes across as a convincing testimony that Nicaragua has fallen into the clutches of a demonic ideology which has turned bright-eyed idealistic young Nicaraguans into deceitful tyrants.

U.S. end does not justify Contra means

The verdict of the international court in The Hague on U.S. aid to the Contras is in: The U.S. is acting in violation of Article II of the U.N. Charter. This decision came days after President Reagan had successfully influenced the U.S. Congress to pass a bill giving $100-million to the Contras, who seek the overthrow of the Nicaraguan government.

However much one may favour the otherthrow of a totalitarian foreign government, there are rules for international behaviour which nations do well to observe. It is a disgrace for the people of the United States to have to live with an administration that, even before the verdict was handed down, said it would ignore the outcome of the case.

This kind of disregard for international justice leaves the United States wide open to charges that, after all has been said and done, U.S. behaviour is no better than that of the Soviet Union. Any criticism of Soviet actions in Afghanistan will be deftly moved aside by pointing to U.S. aid to the Contras.

The two superpowers apparently do not want to live by those rules that are supposed to bind all the lesser powers.

Letters

Sarnia report denies true nature of church

The following is a reaction to the "Effective ministry messy" article in C.C. of May 23, 1986. Without a doubt these comments were made at a seminar in Sarnia. The way the report runs your editor seems to consider the reported remarks as a positive contribution to being the Lord's church on this earth. I question the legitimacy and the truth of these remarks.

Consider the statement, "most Christian Reformed Churches don't really want to grow, because "the people who will make you grow are also the people who will make you feel uncomfortable." The question is, uncomfortable in relation to what? That is not said. Supposedly, everyone knows. It is a blanket assertion based on an experience that is thought to be universal.

For organization

Without saying so the article throws out a tradition of being church for some other tradition, namely a pragmatic North American tradition established in business and industry, both of which also have the tradition of a basic disregard of God and His Word for their business.

This comes out very clearly in the suggestion to hire a director of programming who is to be the professional inspirer and supervisor seeing to it that the programs are adequate to meet goals. Talk about over-organization!

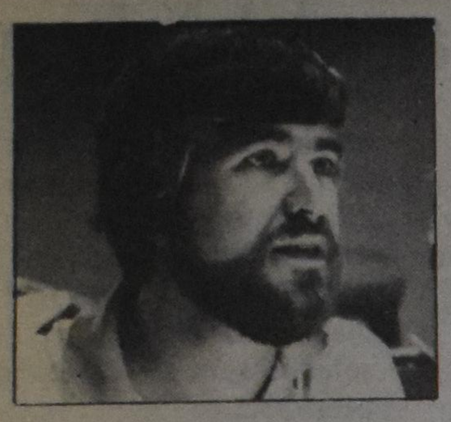
In contrast to this a warning goes out to avoid painfully long prayers and to have time for spontaneous prayer, "allowing the Holy Spirit to work through the service." What is intimated is that it is only in spontaneity that the Holy Spirit works. So, all the organization of the church activities and programs is really devoid of the Holy Spirit.

This is, of course, an unwanted conclusion but it is very true. The church envisioned by the speaker at the seminar is an organizational absurdity. Nowhere is there any hint that the church is Christ's body on earth.

Lordship only

The church envisioned by the speaker

JUST A MOMENT/HERMAN PRAAMSMA



"There are two days in the week about which and upon which I never worry. Two carefree days, kept sacredly free from fear and apprehension. One of these days is Yesterday ... and the other ... is Tomorrow."
(R.J. Burdette, 1844 - 1914, from: *The Golden Day*)

I'm sure you've all met people who live almost totally in the past. People who seem to hang on to past events and experiences as though these were precious jewels. I knew a man once who always, invariably, would bring the conversation around to a slight he had received 40 years ago. No matter how our conversation would *start*, it always wound up *there*. That's an extreme, maybe. But how many people are not shackled by things they fear, things they hate, or things they avoid — all firmly rooted in their pasts? The past can incapacitate us in ways that we're sometimes only vaguely aware of.

Most of us, I suspect, are more aware of the future. It is easier to give voice to our hopes and expectations and fears and anxieties for tomorrow and next week. We can lie awake nights thinking, "What's going to happen at work next week?" or "Will Jane's marriage really work out?" or "Am I really ready for those exams?" or a whole bunch of other things. The future can provide a rich lode of worry material that can be mined to our hearts' (dis)content. It reminds me of an old poem that used to hang above my parents' bed:

That suffering is most great
Which we with dread anticipate,
But never comes our way;
And thus we often carry more
Than God has given for this day.

It is truly an art to live in the present; to be in touch with the past and the future without being overwhelmed by either. Each day has its own joys as well as worries. "This is the day the Lord has made: let us rejoice and be glad in it!" and: "Let the day's own trouble be sufficient for the day."

Give me strength for today, Lord!

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

Longer Letter

Favours universal daycare

I appreciate that you decided to deal with the issue of daycare in your 1986, May 23, editorial. Daycare is undoubtedly one of the major social policy issues in Canada today; hence a Special Committee of the House of Commons is to act as a Parliamentary Task Force on Child Care.

Its importance is only partly because of the urgent need for good child care services. More importantly, however, is the fact that it represents one of those instances where society is forced to make some major decisions about the nature of our corporate social responsibilities and the role of governments in establishing a just public legal framework that provides room for all its citizens to develop.

So now that you know my biases let me explain that for the last 18 years of my professional life I have been involved in daycare issues. This includes having started a number of daycare programs, spending some years as an administrator of a number of daycare centres, a further period as a daycare consultant, some time in daycare licensing and most recently in planning and policy development. Further, I am an executive member of the National Steering Committee of the Canadian Day Care Advocacy Association (C.D.C.A.A.) the major federal lobbying group advocating for universally available and publically funded high quality daycare.

In considering questions of public school policy related to child care generally and daycare specifically, you need to deal with the following:

1. A substantial majority (60 per cent) of women of childbearing age now work outside of the home for a significant part of the day.

2. Most child care in Canada, by persons other than parents, is through unlicensed arrangements. Much, if not most of this kind of care is at best of unknown quality, and in many instances well below acceptable standards.

3. The major benefactors of an inexpensive female work force are the large corporations who use cheap labour.

4. Good quality daycare enhances the role of parents and provides support to families.

5. The quality of daycare across Canada is most often determined on the basis of a market economy rather than on the basis of the best knowledge and research.

6. The C.D.C.A.A. in its principles states that, "Child care services should be governed by elected committees composed of at least 51 per cent parent-users."

7. Good quality daycare costs anywhere from $5,000 - $7,000 per child per year depending on age and the province/territory in which you live. Parents may pay as low as $600 a year, depending on the child's age, family composition and income.

8. The average net income (gross less non-voluntary deductions) of single parent receiving a full subsidy is likely to be around $1,100 a month and for a two working parent family the income is likely to be $1,400 a month.

9. The research demonstrates that on the whole, children benefit from good quality daycare services with the benefits lasting beyond the childhood years.

10. The notion of "tax incentives" is a rather shallow approach to funding daycare. Tax incentives only work if you earn enough to pay taxes in the first place. Many daycare users pay very little if any taxes; besides, tax incentive schemes typically benefit high income earners.

11. The idea that daycare should only be made available "on the basis of real need" is frequently restricted to mean economic need. Consequently, the real need argument applies primarily to the single (female) parent who must both work to provide for the monetary needs of the family and is also made to feel guilty for having transferred to the daycare what others consider to be the real role of women, i.e., child care.

12. Daycare workers, on average, are paid less than your local dogcatcher.

13. The phenomenon of women devoting themselves largely and almost exclusively to childrearing is a relatively recent occurrence; it has come with the urbanization and industrialization during this century.

Deacons in particular, since they are called to provide leadership by being critics of injustice and selfishness, should be interested in speaking to the Federal Parliamentary Task Force on Child Care, advocating the biblical principles which should guide the federal government in developing operationally feasible solutions.

For those wanting some resource materials, the Evangelical Fellowship of Canada and Citizens for Public Justice have both produced very important briefs. On the other hand, it is interesting that even commenting on the "family" is now outside the competence of the Canada Council of CRC's Committee for Contact with the Government. It appears to have been struck by an errant lightning bolt and successfully intimidated into an uncompromising theological purity and observance of sphere sovereignty.

If Reformed Christians in general have anything left to offer by way of biblical insight and understanding about the nature of families, the role of government and a passion to do good to all people, I would expect them to be on the front line rather than hiding at the rear, behind the skirts of the R.E.A.L. Women of Canada.

Jake Kuiken,
Calgary, Alberta

is a social organization for the service of people and their needs. That is the significance of the "people first" principle. People are not first, nor second or third.

The church exists to glorify God and its call is to the nations and peoples of the earth to bow down before the lordship of Jesus Christ, the Son of God, the Saviour. To proclaim that is the message of the church, and to celebrate God's love is the sense of Sunday worship. NOT CHURCH GROWTH.

Only the Lord Himself determines where growth is needed. The Jesus-is-the-Saviour-and-Lord message is the identity of the church on earth.

(Rev.) Eelco van der Woude,
Salmon Arm, B.C.

War is no game

Anyone for peace? I am. That is why I wonder about the sudden interest of young people in being a "Weekend Warrior," playing with "great guns" in the woods. What is the idea and purpose behind this? Training for future guerilla warfare? Helping to overthrow our democratic government in times to come? Some people tell me that this will happen within 20 years.

Anyway, I want to let you know that I am for peace. And I am ready to fight for that. I hate to see kids going to school in camouflage dress. I hate to see war toys in the hands of our little ones. I hate to see violence, murder and gun-toting on T.V.

No, I am not talking about the news. I have that kind of "entertainment" in mind that people love to watch when drinking their beer or coffee. The minds of a whole generation will be conditioned to murder and crime. Mind-blowing entertainment. Something people delight in. Lovely to watch before a person retires for the night. Relaxing, so to say.

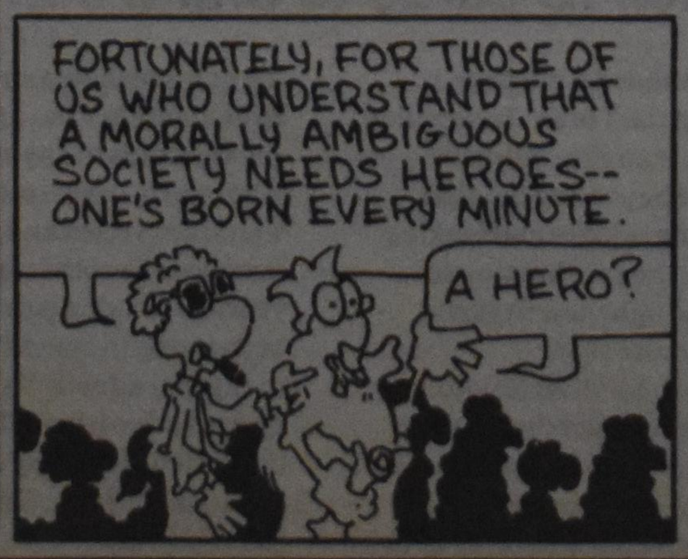
What kind of humanity are we breeding or educating? The future looks dim indeed. And, I did not say a word about the comics our kids grow up with. These too contribute greatly to youth delinquency, crime and future warfare.

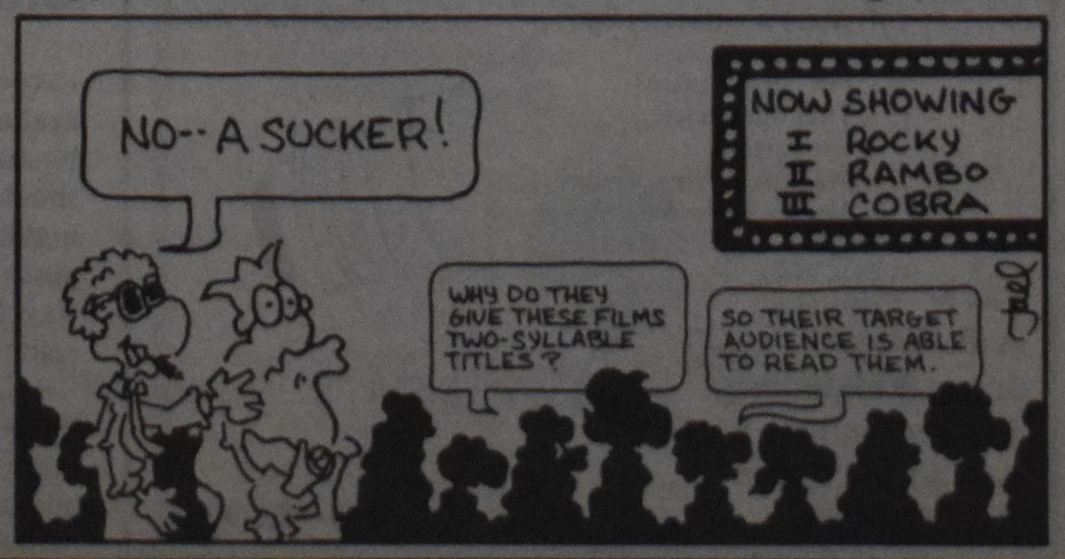
War is not a game. It will never be in any form or shape. War, for a free and democratic society that wants to defend its freedom against oppressors, either communist or fascist, is a terrible must. Only our God-given, democratically elected government has the right and the duty to take up arms.

Let us teach our children the right attitude towards war. Disarmament is not the answer, but a return to sensibility and clear thinking, guided by the Word of God — that good old Bible.

Bill Homburg,
Terrace, B.C.

Pontius' Puddle

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News

Nicaraguan Church "bound and gagged": archbishop

... continued from page 1.
their position as spiritual leaders is appealed to in a way similar to the way the Pharisees in Matthew 22 appeal to the spiritual authority of Jesus. In an attempt to trap him, the Pharisees wanted Jesus to rule on whether or not it is lawful to pay taxes to the Roman emperor. In an attempt to use the bishops' statements for the purpose of manipulation, the Sandinistas are asking church leaders in Nicaragua to issue a statement against U.S. aid to the insurgents.

"It is not moral guidance that is sought," explains Cardinal Obanda y Bravo, "since on several occasions our Conference of Bishops has already stated that it was against any outside interference, whether by the United States or the Soviet Union." The cardinal fears that an explicit statement on U.S. aid would be used to influence the vote by the U.S. Congress.

Nicaraguan people betrayed

But the cardinal does not want to be forced into taking sides. Nor does he want to make statements that do not allow a full and free explanation of the reasons. U.S. bishops are free to provide moral guidance and have full access to the communications media. "Their words are not censored, twisted or distorted. But above all, their statements do not make them criminals and traitors to their country," writes the archbishop.

He then goes on to list the problems of a country that takes away important freedoms and tries to make the matter of outside interference apply only to the role played by the United States. According to the archbishop, "an enormous number of Nicaraguans oppose with all their might the turn taken by the revolution that has betrayed the hopes of the Nicaraguan people and even its own promises."

Church wants reconciliation

In the close of the letter, the archbishop repeats what the bishops had said earlier in a pastoral letter that had been censored by the State.

"Foreign powers are taking advantage of our situation to promote economic and ideological exploitation. They view us as adjuncts to their own power, without respect for our persons, our history, our culture, and our right to determine our own history ....

"We feel that any form of assistance, regardless of the source, which causes the destruction, suffering and death of our families, or which sows hatred and discord among the Nicaraguan people is reprehensible. To choose annihilation of the enemy as the only possible way to peace is inevitably to choose war.

"The Church proposes reconciliation through dialogue as the only real solution, the only way to peace."

The archbishop concludes his letter by saying, "We are in a difficult situation, but we place our faith and trust in the Lord Jesus, the Prince of Peace and the Lord of History."

New Right unleashes another "awakening"

... continued from page 1.
the Christian Worldview Documents. These will declare where the entire Body of Christ must stand and what action it must take over the remaining years of this century if the Church is to fulfil its Biblical Mandate."

Through publicity, COR plans to proclaim this consensus "in order to inform and inspire to biblical action those millions of Christians who are presently uninformed, unconcerned, uncourageous or unholy."

The publicity so far has not been overwhelming, said Jerry Herbert, a teacher at the American Studies Program in Washington. "There's nothing like the publicity for the Billy Graham crusade held here recently," he said. Herbert has only heard talk of the conference for the last month and a half. There has been a request for prayer, but not financial support at his church.

Herbert doesn't know much about the COR, except that it's influenced by the New or Religious Right and by the Charismatic Renewal network. The COR has set its sights rather high, but that, said Herbert, is typical of these kinds of groups, each of which sees itself as a potential watershed in American history.

Non-discussable

COR's sights are also clearly focused; people who wished to attend COR's Congress had to agree that they "will not quarrel with other COR associates" over a host of issues, including baptism, Calvinism, Dispensationalism, smoking and dancing.

COR does insist that delegates stand with it against "abortion on demand and infanticide; adultery, homosexuality, bestiality; pornography, sex-entertainment, prostitution; drug-abuse; unjust treatment of the poor, the disadvantaged and minorities; and state take-over of parental rights."

Conferees were also welcome to take advantage of the tennis courts and swimming pools "at the classic and elegant Shoreham Hotel" where the conference was held.

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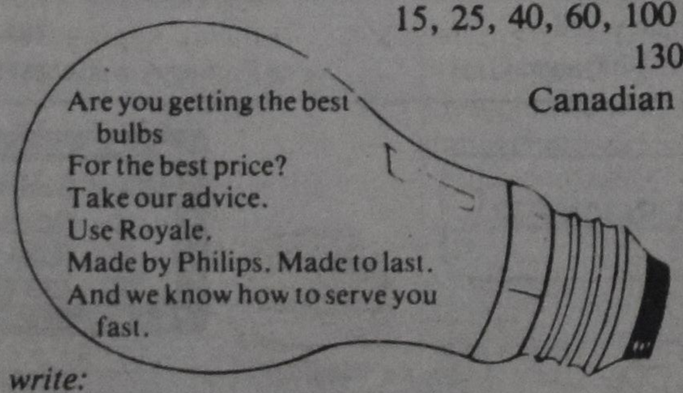
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CPJ said on verge of breakthrough in B.C.

Reinder J. Klein

BURNABY, B.C. — Members and supporters of Citizens for Public Justice (CPJ) in the Lower Mainland of British Columbia were pleased with the successes of the Faith Active In Justice Campaign held here recently.

The week-long series of activities had started ominously May 20th with a rain-drenched picnic in a local park, but picked up momentum as the week progressed and ended on a high note with a music-filled Celebration Rally and a captivating radio interview with former Premier David Barrett.

A busy week

Featured speaker of the campaign was Gerald Vandezande, well-known Public Affairs Director of CPJ's national office in Toronto and author of the recently published book *Christians in the Crisis*. In all, Vandezande spoke at some 20 official functions including breakfast meetings, dessert evenings, sessions with local ministerial associations, meetings with politicians, business persons and special interest groups, and interviews with newspaper and radio journalists.

The purpose of the campaign was to acquaint British Columbians more fully with the work of CPJ and to gain new members in preparation for the hiring of a full-time staff person early in 1987. Interviewed at the conclusion of his Western swing, Vandezande said that "this was the most encouraging week I've spent in B.C. I believe we've seen the beginning of a significant breakthrough."

Energizing rally

For many people the Celebration Rally held on a Saturday night was the big highlight of the week. It saw roughly 350 enthusiasts thrill to the musical and other antics of noted Christian rock artist James Ward from Tennessee. Jane Witte, teacher at Fraser Valley Christian High School, described the performance as "simply excellent! Ward was vibrant, inspiring, even energizing!"

Also on the program was a spirited performance by the Haney Christian Elementary School choir under the direction of Helen Breems, and a swinging contribution by the Vancouver Christian Secondary School jazz band directed by locally known violinist Peter Van Ooyen. The latter also performed in concert with Ward. An informative slide presentation explaining the work of CPJ completed the evening which was organized and M.C.ed by Dan Van Kieken.

Dynamic encounter

A highlight for Gerald Vandezande was his appearance on the radio show of David Barrett, former Premier of British Columbia. Barrett proved a most congenial host and interviewer. Said Rev. Bill Tuininga of the New Westminster CRC who attended the session, "The dynamics between Gerald and Barrett were something to behold! Barrett took an immediate liking to Gerald and they entered into an excellent discussion."

First Edmonton CRC produces anniversary book

Paul De Groot

EDMONTON, Alta. — A 400-page volume on the history of Edmonton's First Christian Reformed Church is now available.

Established in 1910 by immigrants who called home missionary Rev. T. Jongbloed, the church claims to be the second oldest Christian Reformed Church in Canada. It grew steadily for its first 35 years and then spawned several other congregations as post-war immigration brought hundreds of new families to the area from Holland.

The hardbound book is liberally illustrated with photographs of past and present members of the church, accounts of the histories of most of the early families, and the history of the Edmonton area.

Titled "In His Soil," the book is priced at $55 Canadian, plus $5.50 for shipping. Copies can be ordered from Mr. A. Messelink, 10204-82 St., Edmonton, Alberta, T6A 3M3.

Israeli ID cards to brand converts to Judaism

... continued from page 1.
against the Torah. It is spilling blood. At a time when we should be putting out fires, building bridges and making peace, they are looking for ways to light new fires and cause more strife."

Prime Minister Shimon Peres promised that the full Cabinet would discuss the law and that the Knesset would review it after a number of calls for its immediate annulment. Israeli state law has granted Jewish status to anyone "who is born of a Jewish mother or who is converted and not a member of another faith." For years, Orthodox parties have been trying to amend that law to say that a Jew is "a person born of a Jewish mother or is converted according to Halacha," that is, Orthodox rabbinical law.

State law and rabbinical law are now clashing. The state legal system in the past, irrespective of rabbinical law, recognized equally converts from all three branches of Judaism, allowing them to immigrate to Israel and to immediately be recognized as full citizens under the Law of Return.

Pressreview

Carl D. Tuyl

Madame Sauve may be a bit too privacy-minded for the position she has, seeing that she has closed off the gardens of Government House to strollers with baby carriages. When it comes to spelling, though, she is a woman after my heart. She was presented with the bill which would lengthen the patent period of drugs, something which American drug companies have lobbied for as if it were the lifeline of their corporate existence.

Anyway, here was the bill on Madame's table, on the last day of parliament's sitting. Our Governor-General does not rubber stamp these things, but she carefully reads them. With eagle vision she spotted a typo, on the title page even. She was not going to sign any document with a typographical error on the front page, last day of Parliament or not,

embarrassment for the government or not. And so the government tried to introduce a bill that wasn't there.

Question from your cynical correspondent: was Madame Sauve getting even for some serious breaches of protocol our prime minister committed in the past? And so those of us who use drugs get respite from higher prices till September, when all the parliamentary gentle men and women return to Ottawa.

I bet His most Honourable Excellency was glad it was over. Although the legislative record is not bad, the government managed to slip behind the Liberals in popularity. In Quebec even the N.D.P. got a higher rating than the Tories.

One of the most acrimonious debates occurred in the dying days of the Commons' sitting. It was about what Liberal M.P. Robert Kaplan called, "Mulroney's grotesque and luxurious lifestyle," while another Liberal accused the prime minister of "spending money as though he had won the 6-49 lottery." It was all about hotel bills, and other such expenses. Life is after all expensive, and if you want proof of that, study Mulroney's expense account.

Our prime minister may proudly claim another record. He is Canada's most and best photographed official, and that includes statues and portraits of John A. MacDonald (I think it even includes Ronald MacDonald). Members of the opposition waved a glossy memento of Mulroney's visit to Washington, around in the Commons. It looked like one of those fancy issues of National Geographic with Mulroney instead of lions.

The prime minister choreographed a ministerial musical chair ceremony. The big winner, in my opinion, was the former tiny perfect mayor of Toronto who got the multiculturalism portfolio, mostly because of his P.R. skills. He becomes part of the inner cabinet, a sort of executive committee.

The big loser, again in my opinion, was the biggest brain of the whole cabinet John Crosbie, who got punished for having the evil courage to run against Mulroney in the leadership campaign. He got shifted to transport. Joe Clark had better keep his back covered. The man-without-a smile is gone altogether; probably to pasture in the Senate.

On the international diplomatic scene all the talk is about sanctions against South Africa, which is a rather useless gesture in the best of cases, heavily wrapped in political self-righteousness. Countries with little to lose from sanctions will argue strongly in favour, while those with the biggest trade with South Africa will ever be reluctant to follow the other countries. Money still talks loudly, all over the world.

Moreover Prime Minister Botha was probably not kidding when he said that South Africa could go it alone. South Africa has had a long period to prepare for sanctions. The conclusion of your correspondent, pessimistic though it may be, is that apartheid will be drowned in blood. Only in that way will it disappear. We never learn.

As you know, the 1988 Olympics will be held in South Korea. If you plan to go there take your own hot dogs along. I just read in the London *Sunday Times* that two hotel owners in Taegu, South Korea were arrested for serving dog meat in their establishments.

I read the London *Sunday Times* to be informed about the goings on in the Anglican Church in that country. The Anglican Synod in England has ordination of women priests on its agenda. The issue is tearing the church in two, as you can well imagine.

The very same paper advertises in its classified section that a Charming Maisonette in a London cul-de-sac is for sale for L 145.000! What is a maisonette? Is it a sort of bachelor apartment, a dollhouse, or a furnished suitcase? And do the French know what the English are doing to their language?

I write these lines at Fenelon Falls where this morning, at the crack of dawn, I had an encounter of the third kind with a fish who must have been related to the one that swallowed Jonah. I fled the scene ...

Carl Tuyl is pastor of the Christian Reformed Church in Kingston, Ontario.

Tuininga added that Vandezande showed him it is possible to love a non-Christian (Barrett) without surrendering or compromising one's beliefs. "Gerald made it clear that politics is about the compassion of Christ first, not necessarily economics."

Another high point in a week packed with successful events was what Vandezande termed "a penetrating give-and-take session" at the Centre for Justice and Peace in Burnaby. Carole Christopher, spokesperson for the Centre, agreed. "Every single one of us," she said, "was very much impressed, encouraged and stimulated by Gerald's clear vision and by the crispness of his presentation." The participants were particularly intrigued by CPJ's forward look.

Compassionate moderate

There was one tense incident and it happened during a meeting with the Ministerial Association of New Westminster. A few visitors who were not members of the ministerial and among whom was Ed Vanwoudenberg, interim leader of the newly-formed Christian Heritage Party, allegedly "needled" Vandezande with what one pastor in attendance called "accusative questions." The spokesman added, "Gerald made it quite clear that, by comparison, he is a compassionate moderate. He certainly did not come across like the radical leftist they apparently think he is." Said another, "Those people behaved like a truth squad, but it was they who ended up looking pretty silly."

At all other events participants and audiences were clearly appreciative of Vandezande's observations and advice. Said Eric Schilperoort, chairman of CPJ's local chapter, "I'm very pleased. This week has given us a much needed push, and Gerald has helped us make some very good contacts."

Obviously, the B.C. chapter has some way to go yet before it can realize its goal of affiliation and the hiring of a full-time staff person, but the Faith Alive In Justice Campaign marked, by all accounts, a very promising beginning.

An ad in Calvinist Contact gets results. Check page 21 for our summer deadlines.

Kenyan Presbyterians ask for Scriptures

NAIROBI, Kenya (WHBL) — The Presbyterian Church in the influential Kikuyu tribe of Kenya, has appealed to the World Home Bible League to supply Scriptures and Scripture study materials. Reporting that its young people were absorbing Western values and were being increasingly lured by alcohol, drugs and promiscuity, church leaders have initiated a program to distribute Scriptures and Bible courses to young and old.

By February of this year, the World Home Bible League had provided New Testaments and study courses which the church promptly distributed to more than 8,000 people in the 30,000-member Kikuyu Parish. Over 2,500 young people have already become involved in WHBL courses that have been proven effective in the Third World, reported the Rev. Leonard Kimani, assistant to the church's moderator.

Church leaders report that, since the program was initiated in early 1985, they have received many reports of conversion and spiritual renewal.

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Marian Van Til, page editor

Nigerian missionary appreciates Canadian support

"I am grateful to the good Lord for the word brought by missionaries and Christian teachers in Nigeria and the compassionate and merciful support shown by Canadian churches and deacons," says Dr. John Orkar, field director in Nigeria for the Christian Reformed World Relief Committee (CRWRC).

Recently back in North America on furlough, Orkar visited many Canadian churches to speak of his work. He oversees projects with the Christian Rural Development agency, aids the CRC of Nigeria with food distribution, and facilitates co-operation between CRWRC and Christian Reformed World Missions in Nigeria.

Photo: CRWRC

John and Esther Orkar (seated) with daughters Louise, 19, Patsy, 15 (seated right), Ishughun, 10, and son Turdoo, 3. Son Hemense, 1, was born after this picture was taken.

Help for stomachs, skins, souls

"The poor will be with us always. We need to provide something for their stomachs, skins and souls," Orkar says. "The Christian Reformed Church of North America, in part through CRWRC, is helping to provide them with food for today and for tomorrow.

"I am pleased that the church is supporting our work. It gives it more meaning that many people have never been to a Third World country, but yet are ambassadors to the people there."

Orkar, 43, was a teacher and preacher in Nigeria until coming to Winnipeg to "better equip himself for his work" at the Mennonite Brethren Bible College and Winnipeg University from 1967-72. He and his family became members of the Kildonan Christian Reformed Church during that time.

He earned a doctorate in African history at Dalhousie University, Halifax, in 1979 and stayed on as international student co-ordinator for three years while his wife Esther worked toward her nursing degree. Two Nova Scotian CRC churches, All Nations in Halifax and Faith in Shubenacadie, offer salary support for Orkar's present work.

After a year as multicultural lecturer at Calvin College, Grand Rapids, Michigan, Orkar and his family returned to their native Nigeria where he became CRWRC's first field director there.

Orkar will return to Nigeria in August to begin a second term of service.

"I'm looking forward to the things that await doing," he says with a broad smile.

To praise or to blame?

A. Van Duyvendyk

Throughout the course of our lives, we often meet people who, in the midst of their daily routine, experience, however briefly, a sense of the profound.

One such man is a young Roman Catholic priest who shared with us his encounter with the problem of evil.

While visiting the refugee camps in Ethiopia, being confronted by the appalling effects of malnourishment, hunger and the various associated diseases, this priest commented to a medical doctor stationed there that he found the experience to be a test of his faith in the goodness of God. How could God allow all this suffering to take place?

The doctor turned toward him and expressed surprise at this reaction coming from a "man of the cloth."

In fact, the doctor went on to say, God has chosen to touch the hearts of doctors, nurses and various other relief personnel to come half-way across the world to this desert wasteland of a place to minister to the desperate needs of a people in a desperate trouble.

In addition to the response of sending people to devote and donate their time and energy to the immediate physical needs of this impoverished sector of the human family, God has led many thousands of people to donate part of their material wealth to various relief agencies to provide them with the resources to meet the requirements of food, petrol, transport, medicine, personnel, etc., needed to alleviate some of these pressing problems.

Greed *our* responsibility

God cannot be held to blame for manmade policies that lead to desertification of what was once arable land; for tribal warfare and ideological conflicts that victimize and impoverish the common man as increasing amounts of very limited resources are siphoned off to purchase armaments and luxury commodities for the elite; for greedy cropping practices that place increasing strain on an already depleted, exhausted soil in the pursuit of "cash crops" and the accumulation of foreign exchange.

God initially pronounced his creation as being "good." Since humankind came on the scene, God has been busily occupying himself with the painstaking task of ever-so-slowly, and with such persevering patience, working in the hearts of people to respond to the brokenness of creation that is all too evident today. God insists on doing it the hard way — through us. We are the means whereby God seeks to restore the created order to what it was originally intended — a place where man and woman could walk and talk with God in the cool of the evening.

Living and working amidst the grinding poverty that perpetually surrounds us and just "won't go away" can easily lead one to adopt a cynical view of God's presence in this world.

This story, simple though it may be, has provided us with a renewed sense of purpose as we seek "to restore" that which has become so broken by responding to God's "call for help."

Mr. Van Duyvendyk teaches at the Malawi Institute of Education in Domasi, Malawi.

Church news

Christian Reformed Church

Called

— to Ancaster, Ont., Rev. Bernard De Jonge of Exeter, Ont.

— to First, Toronto, Ont., Rev. Henry Jonker of Trinity, St. Catharines, Ont.

— to Mt. Brydges, Ont., Rev. Harry Vriend of Goderich, Ont.

— to Peace Community, Calgary, Alta., Candidate Charles Claus.

Declined

— to North End Mission, Halifax, N.S. (called by All Nations, Halifax), Rev. John Algera of Paterson, New Jersey

— Rev. J.W. Jongsma of Shalom, Brantford, to Bethel, Listowel

— to Westmount CRC, Strathroy, Ont., the Rev. Bernard H. DeJonge of Exeter, Ont. CRC

Classis meetings

— Classis B.C. North-West will meet in regular session beginning Tues., September 16, at 1 p.m. in Maple Ridge CRC. All materials for the agenda must reach the stated clerk by August 4, 1986.

Bill Tuininga, Stated Clerk

Classis Hamilton will meet in regular session on Wed., September 24, at Faith, Burlington, CRC. All materials for the agenda must reach the stated clerk by noon, August 11, 1986.

Adrian Dieleman, Stated Clerk

New clerk

— Calvin CRC, Dundas, Ont.: Arend Kersten, Send correspondence to church address: 420 Hwy. 5, R.R.2, Dundas, ON L9H 5E2

Change of address

— Rev. Carl Tuyl, 342 Arrowhead Place, Kingston, ON K7M 3L3; same phone: 613-549-2900; effective immediately.

Canadian Reformed Church

Called

— to Surrey, B.C., Rev. G.H. Visscher of Ottawa, Ont.

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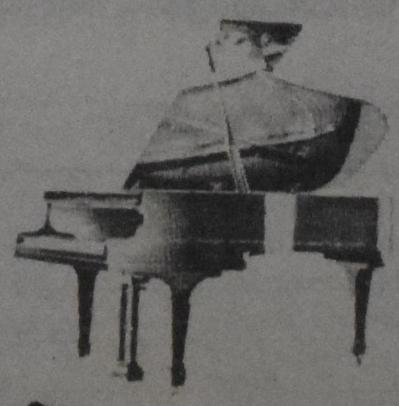

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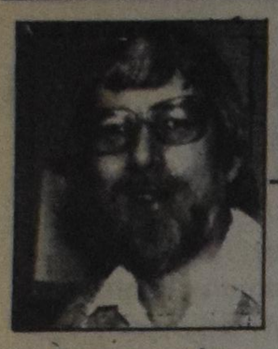

Presbyterian Comment

Where have all the children gone?

Robert J. Bernhardt

Some people say that statistics always lie. Furthermore, when we average things out we sometimes create a picture which no one can recognize. However, acknowledging the risk, I venture to make the following observations. These are based simply on published statistics and therefore represent the "average" rather than the "typical" situation.

In 1965 the "average" congregation in the Presbyterian Church in Canada had 177 communicant (professing) members. There were 78 students in its Sunday school. The congregation had 10 elders and celebrated seven baptisms in the course of the year. That congregation raised a total amount of $12,228 for all purposes, of which $2,356 went to missionary and benevolent causes.

By 1975 the "average" Presbyterian congregation had changed somewhat. Its membership had declined to 160 communicant members and Sunday school enrolment had slipped all the way down to 51 pupils (a decline of 34 per cent). The congregation was served by 11 elders and celebrated five baptisms. The dollars held firm and a total of $21,952 was contributed for all purposes, of which $4,084 went to missionary and benevolent concerns.

In 1985, the "average" Presbyterian congregation was down in size slightly to 157 communicant members. However, the Sunday school was again hard hit and was reduced to only 36 pupils in all departments (a further 29.5 per cent decline since 1975). The congregation now had 12 elders and conducted just slightly more than five baptisms. The total amount collected for all purposes was up to $53,113 of which $10,162 now went to missionary and benevolent projects.

Clergy-heavy church

In 1965 the Presbyterian Church in Canada had 814 ministers who served an average of 249 communicants each. By 1975 the number of ministers had grown to 905, but each now served an average of only 190 communicant members. In 1985 the church had 1,053 ministers who served 155 communicant members each. In a 20-year period the the membership had declined by 20 per cent.

Perhaps most startling of all is the Sunday school enrolments and what they suggest for the future. In 1965 there were a total of 90,092 pupils in Presbyterian Sunday schools. By 1985 that was down to 37,506 students. The change in that 20-year period represented almost a 54 per cent decrease in Sunday school enrolment. If that trend continues for another 20 years, the number of Sunday school pupils in the year 2005 will be reduced to 17,309.

If the number of congregations stayed at the present level (1,035) then we would be down to an "average" of 17 pupils per congregation. (In reality, if that were really to happen the impact would be even more disastrous because few congregations would have sufficient numbers to operate a viable or healthy Sunday church school program.)

A trend or not?

Whatever these statistics mean they are not a cause for confidence and joy in Canadian Presbyterian circles. Admittedly, it's hazardous to speculate on the basis of saying "if present trends continue." One of my friends always replies to that, "But present trends don't continue!" He's right you know — sometimes situations improve remarkably and sometimes they get worse.

I am not predicting gloom and doom, I am just reflecting on what's happened in the Presbyterian Church in the 20 years since I was ordained. And, no! — I won't accept responsibility for all of it.

Statistics may be misleading, but one thing is certain; if you throw a party and no one comes, it may be statistically unimportant but, nonetheless, personally devastating.

I would hate to think that the Presbyterian Church in Canada might become a numerically small, financially secure, clergy-predominant community in which the laughter and tears of children would no longer be heard.

Robert Bernhardt is pastor of the Chalmers Presbyterian Church in Hamilton, Ontario.

Catholic and Lutherans face clergy shortage

WASHINGTON, DC (EP)— Catholicism in the U.S. is gaining members, but losing Christian workers, according to the *Official Catholic Directory* for 1986. A recent report to The American Lutheran Church (ALC) indicated that the denomination will also be facing a shortage of ordained clergy within the next few years.

The Catholic Church gained 368,865 members and 358 deacons last year, but lost 134 priests, 1,843 sisters and 115 brothers. Brothers and sisters belong to religious orders but are not ordained.

The number of men studying for the Catholic priesthood has also declined. In 1985 there were 10,440 studying, down 588 from the previous year. Catholic analysts attribute the drop to the lifelong commitment and celibacy expected of priest, coupled with expanding ministry opportunities for the Catholic laity.

The ALC, after years of perceived oversupply of pastors, is predicting a coming shortage. The decrease in enrolments in four ALC seminaries over the last six years suggests a coming shortage; enrolment fell from 886 to 741 during those six years.

The ALC is also facing increased demand for new pastors. Growing clergy retirement and a new church-planting emphasis have created many pulpit openings in the denomination. After 192 seminary graduates in the 1986 class were assigned for calls, there were still 150 positions to be filled.

A "crafty" witness

Paul De Groot

BROOKS, Alta. — The artistic talents of the Brooks Christian Reformed Church are not hidden under a bushel.

The congregation has applied skills in the fine arts and handicrafts toward making their church building into a testament of their abilities and God's grace.

Painter Martin Cupido created an abstract composition depicting the sacraments, which was put on the walls shortly after the congregation's new building was completed in 1980 (largely with labour provided by the congregation).

Pastor Joe Veltman helped the church women create banners for the liturgical seasons.

Recently, each family in the church was invited to design a family logo which reflected the family's work or interests and contained the names of its members. Completed in cross-stitch squares, the designs produced a patchwork quilt which the congregation plans to use on its communion table and on other occasions.

The congregation's skills in crafts have added much to what the church can offer at Sunday school, youth clubs, a Coffee Break Bible study and Vacation Bible School, Veltman says. (Veltman has since accepted a call to the Riverside, Wellandport, Ont. CRC.)

There will be no July 18 issue of Calvinist Contact.

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Presbyterian General Assembly

Presbyterian General Assembly 1986: placid and brief

Robert J. Bernhardt

The 112th annual General Assembly of the Presbyterian Church in Canada (PCC) was held in London, Ontario, last month. Like the Christian Reformed Church's synod, the assembly opened with a worship service. Dr. J. Charles Hay, recently retired principal of Knox College, Toronto, was elected moderator of the assembly at its opening sederunt.

This year's assembly, which held most of its business sessions on the campus of the University of Western Ontario, was the speediest in at least a decade. It concluded its business in five days.

The brevity of the assembly was characteristic of its mood; commissioners and observers described it as placid and tranquil. Though this mood was probably to be attributed to the fact that relatively few controversial issues were presented, some saw it as reflective of the shared mood of the commissioners. Indeed, some observers suggested that but for the occasional delay over relatively minor details, the work could have been concluded even earlier.

Three issues captured the focus of attention. In order of significance and interest these were: a report of the Committee on International Affairs; the decision to drop mandatory appointments under the Board of World Missions for new ministers; and the introduction of a dental plan for ministers and full-time church employees. Beyond those matters, most other business was routine, though not necessarily unimportant.

Mandatory ministerial appointment system discontinued

Robert J. Bernhardt

With only limited exceptions, all newly-ordained ministers in the Presbyterian Church in Canada since 1938 have been obliged to serve a mandatory one- or two-year appointment under the Board of World Missions of the church. In the past, most of those appointments were made to small, non-self-supporting congregations which were subsidized by the Home Mission program of the church. This year's General Assembly voted to discontinue that appointment system, effective immediately.

Two considerations led to the demise of the system. From time to time the view has been expressed that such an appointment system, however practical, was in fundamental conflict with the church's doctrine of ministry and to our understanding of what constitutes a "call" and how such a call is "extended" by the church. Though in the past representatives of the Board of World Missions had been inclined to minimize the theological problems involved, those problems were openly acknowledged in the board's report to this assembly.

In reality, however, the appointment system which was established for pragmatic reasons was also dropped for pragmatic reasons. For years, graduating students were simply routinely assigned to an appointment somewhere in Canada. Almost no consultation took place and the board's appointments were almost always accepted without dispute. Today's graduates, many of whom are married and part of a two-career family, are simply unwilling to participate in such a system. Furthermore, the Board of World Missions acknowledges that the number of aid-receiving congregations requiring appointments has also declined.

Although no appointment will be required of graduates in the future, the opportunity to serve in a congregation funded under the Board of World Mission's Home Mission Program will remain an option for those who wish to consider it. The assembly put in place several support systems to assist students nearing graduation who will now be candidates for a call rather than prospective appointees.

RCA pastor to stimulate Presbyterian Church growth

The Rev. Ron Van Auken has been secured as the new Co-Ordinator of Church Growth for the Presbyterian Church in Canada and was introduced to the church at the recent General Assembly. He comes to this position with a wide variety of pastoral experience. Since 1978 he has had a ministry with the people of Emmanuel Community Church (Reformed Church in America) in Edmonton, Alberta. The Rev. Van Auken is a graduate of Hope College in Holland, Michigan and New Brunswick Theological Seminary.

His leadership is urgently needed. Again in 1985, the Presbyterian Church experienced a drop in communicant membership from 163,323 to 162,969. Of perhaps even greater alarm to the church is the fact that church school statistics continue to show even more drastic declines. In 1985 the number of church school pupils was down to 37,509 from the previous year's 39,270. While financial contributions continue to hold their own, these membership statistics provoke concern. Even the figures which might represent long-term expectations offer no relief as the number of baptisms performed in 1985 was 5,366 (down 435 from 1984). **RJB**

PCC's International Affairs Committee under fire

Robert J. Bernhardt

For several years now the Committee on International Affairs of the General Assembly of the Presbyterian Church in Canada (PCC) has been the subject of comment and some criticism. The charge that the committee is politically biased has surfaced on various occasions. It is therefore not any surprise that this committee's report was singled out for closer-than-usual scrutiny at this year's general assembly.

The scene was set by an overture to the assembly from the Session of Trinity Presbyterian Church in Victoria, B.C. While the assembly was not sympathetic to the request that the present International Affairs Committee be disbanded, the concerns that lay behind that overture were indeed supported by many of the commissioners to the assembly.

The International Affairs Committee report opened with a statement on Canada-U.S. relations. This drew much debate. The sentiment was expressed that the material was too anti-American in spirit and lacking sufficient objectivity. As a consequence, that section of the report was referred back to the committee for further consideration rather than being sent to the churches for study and comment.

The committee's report also addressed concerns relating to Central America. While most of the recommendations were adopted, one that was not is indicative of the difference in mood between the committee and the assembly. The committee recommended that "the assembly urge the Government of Canada to encourage the U.S. Government to withdraw its support of the contras." Instead, the assembly adopted as an amendment the recommendation that "the assembly urge the Government of Canada to encourage the governments of the U.S., Cuba and the Soviet Union to terminate their military involvement in Nicaragua, so that the Contadora peace process may be pursued to a successful conclusion."

The other area of the world which received significant attention was South Africa. No totally new declarations were advanced but declarations previously made were reaffirmed. The assembly adopted a resolution which called upon "all congregations of the Presbyterian Church in Canada to commit themselves to join the struggle against racism within our own society, and also against that unique form of institutionalized racism that manifests itself in the legislated apartheid policy of South Africa."

Other recommendations that were adopted called upon the Government of Canada to recognize the African National Congress as "the legitimate voice of the majority of the people" and "to extend moral support and humanitarian aid to the African National Congress." The assembly also approved the committee's recommendation which requested that the Canadian government "urge the Government of South Africa to release Nelson Mandela from prison immediately and unconditionally."

The report of the Committee on International Affairs sparked the most lively debate in the whole assembly. The direction of the response to the committee's recommendations seemed to be to urge for less bias and more balance in the issues addressed and the action commended. It will remain to be seen whether or not the committee will be willing to be guided by that counsel in its work in the coming year.

Christian Reformed World Missions Status Report

$97,485	Received as of 6-20-86 from Pentecost Sunday offerings by congregations. (Some offerings are still being received from treasurers of Classes.)
$98,100	Received as of 6-20-86 from Pentecost Sunday contributions by individuals

Thank you!

$9,375,960	Budget for 1985–86 fiscal year
54%	Percentage of budget from denominational quota
46%	**Percentage of budget from gifts, offerings, and missionary support by churches**
$7,276,675	Projected income as of 5-31-86
$6,580,675	Actual income as of 5-31-86
–$696,000	**Income is under projection as of 5-31-86.** (Expenditure has been reduced to remain under income.)
26	Positions awaiting funding and staffing
600	Missionaries and family members
581,000	People attending worship services in churches established or served by your missionaries
20,827	Baptisms last year

There will be NO July 18, August 1 or August 8 issue. See page 21 for advertising deadlines.

Oldest airline carries oldest passenger

MONTREAL, Que. (KLM) — Last month 111-year-old Herman "Jack Rabbit" Johannsen flew on board KLM Royal Dutch Airlines from Montreal to Olso with his 75-year-old daughter Alice. KLM's venerable 66 years of service, making it the oldest airline still operating under its own name, certainly pale in the light of a passenger who was already 45 at the time of the airline's inception.

Born on June 15, 1875, in Horten, Norway, Mr. Johannsen has had the opportunity to witness the development of civil aviation from its very beginnings. In 1903, as a young man of 28, the first engine-propelled airplane was airborne at the hands of the Wright Brothers.

What's his secret? "Clean living and a lot of sports!" remarked the Norwegian immigrant to Canada with a gleam in his eye. And sports is an area where Mr. Johannsen is an attested expert. He first introduced cross country skiing to Canada and through his efforts stimulated its wide-spread popularity here. His cross-country skiing activities also gained him the nick-name "Jack Rabbit" by which he is most popularly known.

Mr. Johannsen's European itinerary will also take him to the University of Berlin. There he is known as the oldest living graduate, and will be honoured as such at a reception commemorating the university's centennial.

From left to right: Alice Johannsen, "Jack Rabbit," and Peter Janssen, KLM's Regional Passenger Sales Manager.

Anglicans turn away from CIN

Keith Knight

The decision by the Anglican Church's General Synod to withdraw its support from the Canadian Interfaith Network (CIN) leaves the future of the religious cable television network in serious doubt.

The Anglican Church described CIN as a bottomless pit of financial needs that would drain the church of precious revenue. The church's membership fee as part of the CIN consortium was $120,000 a year.

A consortium of Christian denominations and other faiths has applied to the Canadian Radio-television and Telecommunications Commission (CRTC) for a licence to operate the satellite-to-cable network. A hearing is expected later this year.

The latest programming schedule calls for CIN to launch a $15-million fundraising campaign to get the network on the air.

Dwindling membership

Earlier this year the Roman Catholic Church, through the Canadian Conference of Catholic Bishops, decided not to take part in CIN. That religious body's support, which counts for one-half of the Canadian population, was seen as crucial to the success of CIN.

At its November, 1985, meeting the Council of Christian Reformed Churches in Canada, although supportive of the idea of a religious network, decided to proceed with caution and not to seek membership in CIN for the years 1986 and 1987. The membership fee for the Canadian Christian Reformed churches would be $20,000 per year.

Remaining members are: Buddhist, Greek Orthodox, Hindu, Lutheran, Muslim, Salvation Army, Sikh, Unitarian, United Church and Zoroastrian.

Other non-members who support the concept include: Baptist, Crossroads Christian Communications, Mennonite and Presbyterian.

CIN board chairman Rev. William Lowe said that the Anglican Church's withdrawal from the network does not mean the end of CIN but it does mean that remaining members will have to meet to determine how it can raise the extra revenue.

Keith Knight is Editor of the Lindsay Post.

salt and pepper

Anne Van Wyngaarden

The other day someone asked me why I still bother to "strain at gnats" while everyone else seems to be perfectly content to "swallow camels"; i.e., why get excited about a bit of cheating, poor quality, rudeness and plain bad manners? You can't do anything about those things anyway, so who cares?

Well, I do! We have lost too much already in that department. Do you *really* want to live in a care-less world?

It is high time that we recapture pride in our products and our services, not to mention friendliness and helpfulness. It is up to us. It does not always take a petition with 1,000 signatures to start a change.

A few minutes to see a manager or supervisor, or a letter to a company, will often improve the quality of the product; and a big smile for the folks who look after you will always improve quality of service.

And don't forget it is *most* important to set a good example at home!

Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

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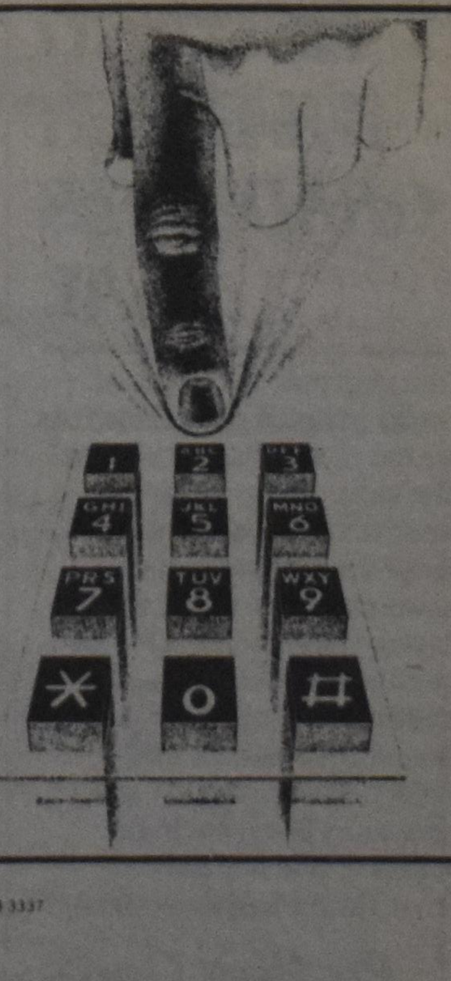

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Education

Henry de Jong, page editor

Contact Canada '86 Fifty-seven students and eight chaperones on a trip to Ontario and Quebec

Grace De Gier

Nine months of planning, then came the unfolding of a memorable trip. The highlights are many and to experience them was a once in a lifetime event. We visited factories, toured ships, had guided tours of churches and museums, walked down some of North America's oldest streets and discovered a new "world" in two weeks.

Quebec City treated us to some of the finest restaurants. One of the four star restaurants we enjoyed was "Maries," the home of maple butter and warm bread. There is an air of excitement in Quebec that ties us to the earliest settlers. We walked the Plains of Abraham, toured the Citadel (an early defense fort), and visited the basilica at St. Anne-de-Beaupre, a church built around a healing shrine. There is an air of mystery to the place. Among the pillars of crutches and various body braces there are stories of miraculous healings.

Montreal was cold. Blankets and hot chocolate were not enough to keep us warm at the Astro-Expo's baseball game, but we did sit in *the* Montreal Stadium. Rev. Uittenbosch, the CRC ship chaplain, gave us a tour of a ship and we saw piles of scrap metal that would make their way along the St. Lawrence seaway and across the ocean to Korea to become the bodies of Hyundai cars.

As with Quebec City the impact of Catholicism is evident everywhere, and my words cannot capture the beautiful churches we saw or the sense of history we felt. People from all over North America visit St. Joseph's oratory, and bend their knees in prayer on each of the hundreds of stairs that lead to the entrance. The tour guide of the church asked if we were Catholic because our students knew so much and had asked many insightful questions.

Ottawa — Our introduction to Ottawa was a bus tour of the city that included the parliament buildings, P.M. Mulroney's residence, the homes of the ambassadors and Ottawa's parkland. Ottawa is truly a government city — the art galleries and museums are inviting and it is a city graced with beautiful carvings and statues. It is a city that intends to impress. The locals are even dressed to look like tourists. Or was that Tom Greidanus (parent chaperone) cat napping on a park bench just before question period?

St. Jacobs — From Ottawa we rode to St. Jacobs, an Ontario Mennonite community. Unlike other places the people were not out to impress us with themselves. They really do dress in black clothes and ride in black buggies that are pulled by black horses. St. Jacobs, as a town, did welcome us — we shopped in craft shops that sold genuine Mennonite works of art and we ate in a restaurant decorated in the decor of an early Mennonite home.

Stratford and St. Catharines — On route to Toronto we stopped in Stratford and St. Catharines. Stratford is a city famous for the Shakespearean Festival and with reason. We enjoyed the play *Hamlet* in the Avon theatre, drank coffee in a restaurant and bought Shakespeare T-shirts. A Stratford ladies auxiliary made us feel comfortable, mostly because they reminded us of home through the warm, summer night feast they had prepared for us.

The highlight of St. Catharines was without question, Brock University. Can you imagine your own room and warm showers? Gym floors and hostels had almost erased our memories of these comforts (and necessities). We had a tour of the Welland Canal which, according to our tour guide, should have been called the eighth wonder of the world. That fascinating tour was followed by a trip to the majestic Niagara Falls which were beautiful but not quiet. Around the falls there is what must be the highest concentration of tacky tourist shops in the Niagara Peninsula, if not in all of Canada!

Toronto — Toronto was *big!* A trip to the top of the CN tower confirmed that. It was in Toronto that we learned to use the metro system — efficient! It brought us to the Science Centre in 15 minutes. The Science Centre is fascinating but really demands a week long visit to fully appreciate it.

We saw the play *Animal Farm* in the Royal Alexandria theatre which is a theatre built in a Victorian style of architecture. There, we were greeted by a jazz quartet and a feeling of festivity. Kensington market was a place to tap into the pulse beat of Toronto. We saw real live people making an effort to run a real live business — live fish, live chickens, live squid — not for the faint of heart or weak of stomach, but certainly a beehive of everyday living. The market gave us a sense of the multiplicity of ethnic roots that undergird the city.

It's a beautiful city — full of beautiful paintings on and in the office buildings and of sculptures on the street corners.

It is also a city of contrast. Many of us were approached by street people for money and saw people sleeping on benches and over sidewalk grates.

What had seemed like an eternity in the beginning was now suddenly over. Indeed, we were thankful for the care and protection that were a part of our planning but guided by God.

Reprinted from the Edmonton Christian High School Newsletter.

— Daniel A. Ruiter Youth and Young Adults Haven Reformed Church Kalamazoo, Michigan

LISTEN TO WHAT OUR GRADUATES SAY.

Young people are the most easily tempted of all Christians, so the youth minister often is the most critical factor in a church's total ministry. RBC helped me strengthen my commitment to Christ while laying the foundation for this exciting work of guiding the spiritual destiny of our young people. In addition, RBC helped me develop my self-esteem as a servant in the hands of God and gave me what I call a "selfless-esteem."

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Food bank drive a huge success

Bert Van Niejenhuis

It started with a memo from the desk of Miss Veeneman — a challenge to the Junior High Student Council to do something about the 18,000 Calgarians who do not eat three square meals a day through no choice of their own — a despicable situation in a wealthy province. Obviously, many people in this city have little or no support community. You wonder, where are their relatives? Where are the churches? What about the Heritage Trust Fund? Maybe Poland will soon be sending food to us (they've already offered to help New York's homeless with blankets!) Never mind waiting for someone else to do it — where is George now that we need him? — let's do it ourselves, we thought.

Our Applied Sociology 30 class had just finished a unit on "Community" and was looking for a way (actually their teacher was, at the urging of one of the students) to put the essence of Christian community into practice. Without realizing that it was "Inter-Faith Food Bank Week" in Calgary, we went ahead and planned a door-to-door campaign to collect food in the Glamorgan neighbourhood during a double-40 class last week Wednesday. Prior to that, the class had spent one hour the Monday previous distributing attractive flyers designed by another class member.

We did not expect the people to be so generous. Many invited us in and spoke about politics, education and religion. Some were housewives; others were unemployed, retired or were home on off-shift. Even though several people told us they had already sent food with their children to either St. Andrew Separate or Glamorgan Public School (which were also collecting) they gave us more! It was a great opportunity to share in a good cause with our school area neighbours.

The food was stored in Co-op bags and assorted boxes outside the Main Office on and under several tables. As the Grade 8's and 9's also canvassed Glenbrook a day later, the hallway was jammed with mountains of food on both sides, impeding traffic.

Mr. Stolte and Mr. Goebel each drove a truckload of food to the Food Bank on Friday morning. They confirmed to us that the shelves were exceptionally bare. Our effort was very much appreciated by the volunteer staff at the Food Bank.

This project underscored the fact that much can be done with only a few catalysts. One idea can mushroom into a group project where people gladly donate their energy to a worthwhile cause. We did it together.

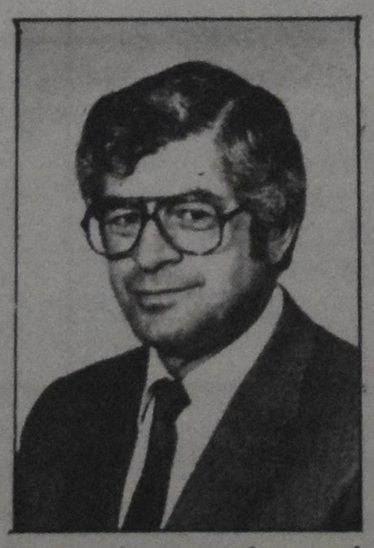
We became aware also of the great need of the Food Bank, only one small institution in Calgary that tries to make life easier for the unemployed.

It was, in addition, a good ecumenical move, linking arm with all our neighbours in Glenbrook and Glamorgan — Catholic, "atheists" and "Samaritans," alike. Make no mistake. We did it in the name of Jesus Christ.

"... Good news to the poor ... a garment of praise instead of a spirit of despair ..." (Isaiah 61:1,3)

Reprinted from the Calgary Christian School Newsletter.

Herman Louter
Development Officer
Redeemer College



The college is pleased to announce the appointment of Herman Louter as Development Officer.

Herman is well known in the Reformed Christian Community having been involved for many years with Christian Education in Ontario. His sales and marketing experience along with his talent of communicating with people are definite advantages for the work that he will be doing at the College.

Herman has recently served as a fund raiser at Holland Christian Homes in Brampton. Herman and his wife Grace live in Brampton and have five children and one grandchild. They are members of the Second Christian Reformed Church in Brampton.

Check our Calendar of Events on page 21 for summer advertising deadlines.

Jesus loves the mentally handicapped

Herman de Jong

On a midwinter evening I was the guest of a Friendship Group, a "happy time" weekly Bible class for mentally handicapped youth and adults.

I'm standing a bit forlorn in a large basement room of a modern church in Michigan as 40 volunteer teachers are hugging 40 students. Someone notices my loneliness and before long there's a lineup of eager students to shake hands — or embrace — this bearded stranger from Canada. One of the youngest students plants a kiss on my beard and pulls a face ... icky!

I get to talk to a father who just dropped off his son for "Friendship" (that's what they usually call it). He says, "Every Thursday night John puts on his coat around 6:30, although the meeting begins at 7:30. He would be very unhappy if he had to miss out on 'Friendship'."

There are now 300 Friendship Clubs in North America involving 6,200 mentally handicapped. Thirty-four of these groups can be found in Canada, but maybe there are twice as many. People (pastors) do not always answer questionnaires. Basic to each of these groups is the Friendship Series, a complete three-year Bible curriculum developed especially for church members with mental impairments. After years of research and writing, the Series was finally published by Christian Reformed Church Publications.

The Friendship Series was written with the expectation that many of the students who use it cannot speak or read. The program is designed to be used in a group setting, which is possible when there is a co-operative effort between churches in a community.

Although the students arrive at 7:30 my host and I had already met with the 40 teachers at 7:00 as they prepared for the evening. They quietly took turns praying. The family of one student is going through a difficult time. The young teacher of the student puts her friends before the throne of God — help them Lord! My host tells me that these fine volunteer teachers often keep in close contact with their students' homes.

The class is about to begin. One of the students is asked to pray. Then there's singing. Most of the songs they sing are action songs and I try to keep up with the body movements. But it's all a bit too fast for me. Students and teachers behind me giggle!

The Bible story is going to be told by a puppet named Moses. Moses and I are introduced in rapid succession. The puppeteer tells the story in simple language, yet vividly, often referring to the students' everyday experiences. The room is very quiet. I too find myself spellbound. Good idea for a Sunday morning service — puppet on the pulpit!

One more song and then the group breaks up. Each teacher takes his/her student along to a quiet place in the kitchen or session room, or on the floor of the foyer. In passing by a young man approaches me shyly. He looks me over, "You Moses?"

"No, my name is Herman." Silence.

"Where you from, Herman?" Longer silence. Because the young man is probably more familiar with the Jordan River than with Jordan Station, I answer, "Close to Toronto." "Ha," he says, suddenly grinning, "Blue Jays, hey?"

On a one-to-one level teachers now reinforce the Bible story with the help of colourful student papers. Cut outs, circles, triangles and squares. The Friendship Series emphasizes frequent re-enforcements and reviews. "It's amazing how much some of them remember," says the group leader, "but quite a number of students are non-verbal." Maybe the story hasn't meant much to them. Yet they too are embraced by Jesus' love through the smile, the touch and softly-spoken words of a teacher who loves Jesus.

Time flies by. It's 8:15. Social time. The overhead projector (donated by a business downtown) throws the words of songs on the white wall. Some students can read! All activities during "Friendship" involve the various senses — hearing, moving, seeing, and so on. All human beings are similar in that they have five basic needs: food and water stimulation, the need for safety, the need for acceptance, self-esteem and self-actualization. Using that standard, people with mental impairments pass with an "A." They are exactly like us but have a *specific* problem.

Relevant to the task of teaching are some specific characteristics of these special students. To mention one, students with mental impairments need a great deal of practice before the learning sticks. This means repetition, repetition, repetition — but with variety!

Although not all groups make "crafts" part of their social time, this group does. Again the objectives of the Bible story are playfully reinforced.

I sit at a table with four adult students and strike up a conversation. They all love Jesus and ... "Friendship." One of them has been coming for three years. "Boy," she says, "I guess I'm getting old." A male student, deftly fashioning his craft work perks up his head, "Ha, but you're still very, very pretty Mary!"

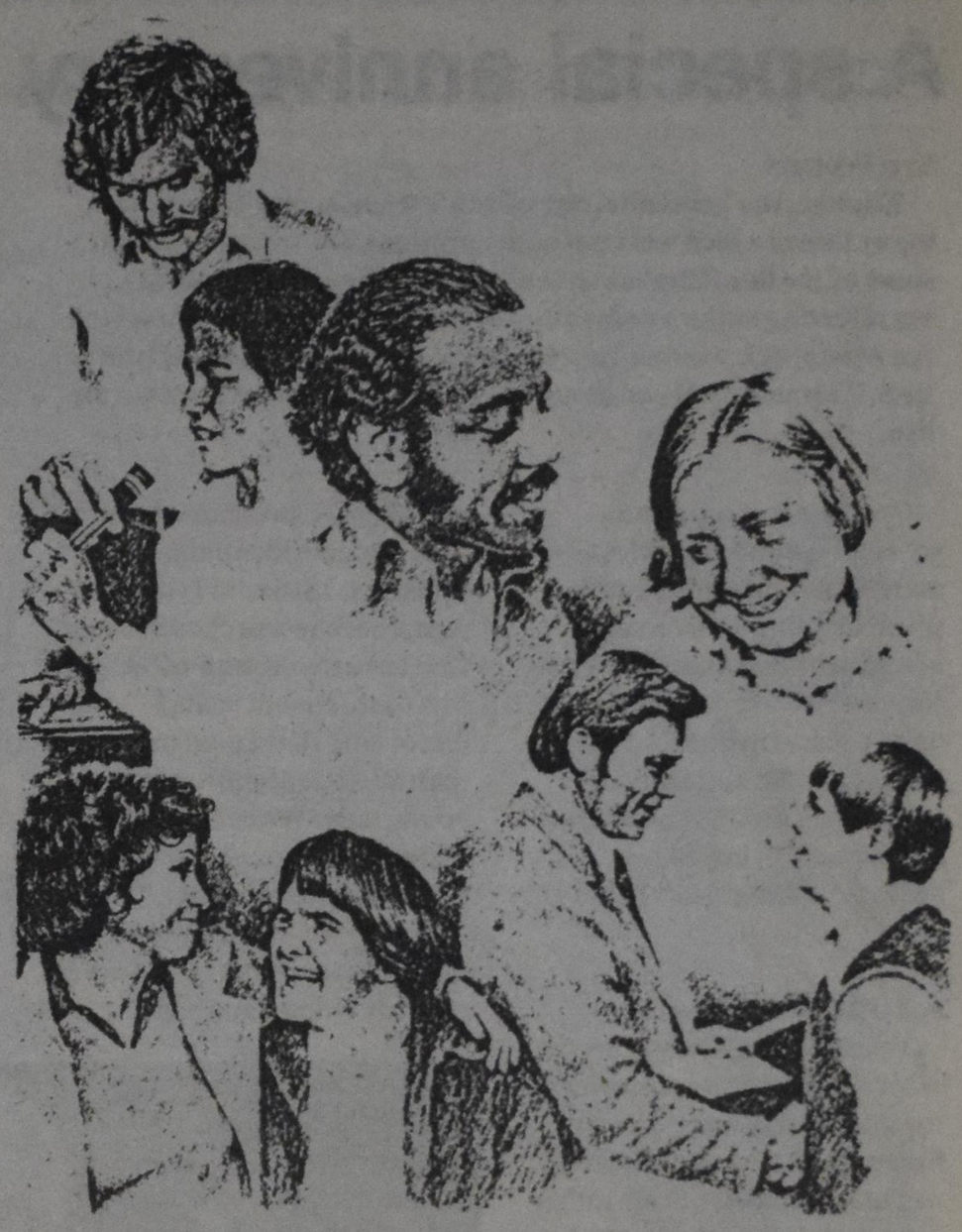
The Bible verse about "The least of these my brethren" plays through my head. The least? Doesn't their childlike, happy faith experience often put us, sourpuss Christians, to shame?

The end of the evening is in sight. Together we say the Lord's Prayer. Student and teachers linger. "Remember now, Johnny, I'll take you bowling Saturday night." The slightly-built young teacher almost disappears in Johnny's bear hug.

"Well, says the group leader "how did you like it?" I said, "This evening has done more for me than many a church service. I think your program has three strengths: unique teacher materials, one-to-one teaching and excellent preparation.

He smiles, "You know, Herman, these evenings are just as much a blessing for the teachers as for the students. God is so good to us!"

To promote Friendship Groups in Canada, a group of pastors, a director of an Association of the Mentally Retarded and other interested people formed "Friendship Groups Canada" last year.



"Friendship Groups Canada" through its co-ordinator, Herman de Jong, has as its main goal to establish or help establish additional "Friendship Groups." Its secondary goal is to co-ordinate existing groups, offer teacher training, create cohesion through Newsletters, etc. Its tertiary objective is to raise funds to make it all possible! How to go about establishing this beautiful outreach to the mentally handicapped in your area?

Write or phone:
"Friendship Groups Canada", Co-ordinator Herman de Jong P.O. Box 333, Jordan Station, Ontario L0R 1S0. Tel 416-562-7478

(We have a 20-minute film and videotape (VCR) available, which portrays a typical "Friendship Group" evening.)

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Family

A special anniversary

Syrt Wolters

Eliphaz, the Temanite, one of Job's friends, may have said many things which were not appropriate in Job's situation, but some of the lines Eliphaz spoke fitted my situation beautifully. I am referring to the words found in Job 5:18, "For He (that is God, the Almighty), wounds, but He binds up; He smites, but His hands heal." I want to tell you about the fulfilment of these words in my life.

Our 25th wedding anniversary is coming up. Most married couples celebrate their silver wedding anniversary when they are in their forties or early fifties. My wife Diny is quite normal in this respect; she just turned 50. But I am celebrating my 25th wedding anniversary in my 75th year, the Lord willing. Isn't that a bit late?

A sudden loss

Yes, but then, Diny is my second wife. I was a widower for a couple of years, after my first wife of 21 years, Lucinda, was taken away from me rather suddenly. She died of emboly: a blood clot in the lung. We had a very happy and harmonious marriage. We were blessed with three children, all young adults when Lucinda died. Her death deeply shocked not only our family but also our congregation. She was loved very much by everyone who had known her. She had an extraordinarily great place in the hearts of many.

We moved from our home at the outskirts of the city to an apartment downtown. The children kept house, worked or studied. We lived quite happily together. I was 47 at the time and was involved in all kinds of activities related to Christian education, the Church and my daily work at barbering. I did not have much time for self-pity. In fact I was at peace with God's dealings with me. My three children were still at home, and I was taken care of in a very loving way. I could not have wished for anything better! The only times when loneliness hit me was on Sundays in church. Then I realized again how much I missed my life's partner.

Unexpected turn of events

In 1960, I returned to Holland to be present at my parents' 55th wedding anniversary. Lucinda and I had planned to go together, but the Lord chose otherwise. I had to go alone. Naturally, when I was in Holland, I visited my parents-in-law. It was the first visit after my wife had died, their only very dearly beloved daughter. Between tears and smiles we had a good time together, talking about what had happened and what a happy life we had had.

This cosiness was rudely broken when lunch-time came and I found out that my in-laws had a border, a young lady, who was a kindergarten teacher in the local Christian school. At once our confidentiality disappeared. Little did I think then, that she was chosen by God to be my second wife!

At subsequent visits I discovered that I paid more than average attention to that young lady. When I fully realized my thoughts, I was shocked. She was young enough to be my daughter; in fact, she was only slightly older than my eldest daughter!

Syrt and Diny today

I was old and wise enough to realize that this was nonsense. I said to myself, "Syrt, you had better get this out of your system." I figured that, once back in Canada, this infatuation would evaporate as quickly as it has come. For that reason, I never uttered a single word about my feelings. When I finally left, I congratulated myself on the way I had handled the situation.

Could not shake it

However, once in Canada, feelings did not evaporate. I seemed unable to shake them off. I prayed and begged God to take this temptation out of my life. I did not want it.

Sometimes, I theorized about the possibility of remarrying again, but I never "looked" for another woman in my life. I was content with God's dealings with me. After all, I had had my share of beautiful married life. Would a second marriage be half as beautiful? I doubted it very much.

And now this young girl. Every time I thought of her, I came to the same conclusion: It's stupid! It's nonsense! And yet, that same young lady continued to occupy my thinking. Suddenly I had the solution! It was as simple as the classic egg of Columbus! "Why not write her and tell her of your predicament; ask her to let you know in no uncertain terms that you are a fool!"

After all, however silly it looked from my side, it would look even more silly from hers! Which young girl would even consider marrying a man twice her age; a man she hardly knew, who lived in a foreign country; who had three grown-up children, none of whom she knew, living in another culture with another language. To her it must look totally absurd. I would probably keep dreaming about her. Getting a letter from her would settle it once and for all that this was an impossible dream!

I wrote the letter, and the moment I dropped it in the mailbox, I felt great relief! I felt as if I had already received a resounding "no" as an answer. I felt as if an awful load was off my back.

Not the Lord's will?

Can you imagine my shock when, 10 days later, I received an answer back and found out that she had been in the same turmoil as I had been?! She was fighting the same fight I was fighting: trying to get it out of her system! Both of us had come to the conclusion that this never could be the Lord's will. But couldn't it?

While pondering this question, another unexpected problem popped up: What would my children say? They knew nothing of my struggle. At that point in time, they were still the closest to me. What if they could not possibly accept such a situation? And — how to break the news?

I could have talked to them; called them for a confidential family discussion. But by this method it would be impossible for them to take an unbiased position, because I was there. I decided to write a letter. One morning, when I left early for the shop, I called them and said: there is a surprise on your plate.

About one hour later Albert, my son, phoned me. Although he was the youngest, he was appointed to be the spokesman.

Of course, they were utterly surprised, but they loved me for the way I had informed them. They had freely discussed among them and had unanimously come to the conclusion that this was great! They were not going to stand in the way of my future happiness. Their love for me and their trust in me had made it easy to take that position.

Harmony retained

They soon started to correspond with Diny — beautiful letters. Letters which we still cherish! But, what were they going to call her? I suggested to call her Diny if they felt more comfortable that way. We corresponded for eight months. Diny arrived in Vancouver on the 28th of June 1961, the first time I saw her as my bride-to-be. After a courtship of three weeks(!) we were married: July 19, 1961.

It did not take very long before the children asked Diny if she would permit them to call her "Mom." Of course, they said, we know full well that you are not our mother. But, after all, you are Dad's wife! And so it has been ever since! The harmony in our family was never for a moment broken because of this rather unusual marriage.

Even the relation to my first wife's relatives, many of them in Canada, remained beautiful right from the start. When the Seinen family have their re-

My old man

Lucinda Wolters

Now that I think of it, my parents are extraordinary. They are, in fact, incredibly extraordinary. It's not every day that you run into a couple who are happily married and at the same time 24 years apart. Yes, it's true. My mom is 50 years old and my Dad is 74 years old.

It has never seemed strange to me that my Mom and Dad have such a great age difference. I've always accepted it. It's old hat to me. I'm not shocked by their marriage. But other people are — let me tell you! Some people are very shocked and do not believe my Dad when he tells them that he is married to such a "little young chick." Some people have even accused my Dad of lying. I guess it's understandable.

Lots of fun

Our family finds it all very humourous. When we go out for dinner, for example, we try to imagine what other people are thinking. We imagine that they probably think Dad is the grandfather and Mom is a single mother with one daughter and three terribly difficult sons. Then they probably feel very sorry for that single mother whose husband must have gotten up and left. Then we laugh and feel thankful that that's not the way it really is.

There is one thing, though, that tends to get really outrageous with a dad who is 74. Every child goes through lectures about when he was a boy. Well! The stories we are exposed to, time and time again, are so incredibly outrageous we don't dare believe them.

The last one I heard came after Norman complained that there were not any sandwich bags left for his lunch and he wanted Mom to go out of her way to buy some. Dad said that when he was a boy they didn't even have sandwich bags! Can you believe it? We were all very impressed.

No comparison

Actually, whenever we hear stories about when Dad was a boy, we argue that whatever Dad had to do when he was a boy is not what the average child now-a-days does. So it doesn't apply to us.

But I am always amazed by my Dad. He's an incredible man. It is so easy for me to assume that what has happened in my life is equivalent to what has happened in my Dad's. That is, obviously, not true. He left a large family when he was 14 to start a barbering job to help make some money for his family. When I was 14 I didn't even think about providing for my brothers. Forget it! I was more concerned about money that I could spend on some new clothes for myself.

Family worries at 74

I have often asked my Dad if he is glad that we are around. I mean, the average man of 74 is retired and not that worried about where money is going to come from. My Dad still worries about his teenagers and young adults as they are just beginning to step out into the real world.

He still has to worry about whether his daughter is stepping over the curfew too much or whether she is just becoming more independent. He has to worry about a 16-year-old son who badly wants his driver's license and

sometimes sneakily takes the car for a spin up and down the driveway.

He not only worries about such things, but has to put up with them as well. He has to put up with our taste in music which is only "geschreeuw" ("screeching") to him. He has to put up with filling the gas tank too many times a week because we "accidentally" took a long drive instead of just going to the corner store. He has to put up with many of his belongings going missing because we used them last, but didn't put them back in their proper place.

The list is endless but typical for any average family with average-aged parents. For a man who is 74, life with a young family could drive him crazy.

Glad he is crazy

Anyway, when I ask my Dad if he is glad that we are around he says, "I consider it a blessing to have such a young family." I think he's crazy! Actually, I am very thankful that he has so much patience with us and is happy that we are around.

My Dad likes it if we ask him for his opinion on something. He gets right into it and tells us. I like that. He's approachable in that way, and he always takes the time to turn off his typewriter and talk to us.

The reason I am writing this piece is that my parents have been married for 25 years on July 19. This piece is particularly special for my Dad since he writes in *Calvinist Contact*. I'm sure he's going to be very surprised.

Anyways, I'm glad my Mom married my old man.

Lucinda is 19 and attended Pacific Christian High School in Victoria, B.C.

The heart has no language barrier

Lini R. Grol

When I came to Canada from Holland many years ago, some Canadians said that my English was slightly lacking. Now I know that this gross understatement was due to their extreme kindness.

In my need to communicate and express myself I often had to use hands and feet to get my message across, much to the amusement of my co-workers and patients, who had to suffer through this charade, and were too polite or too kind to laugh.

Since I had no relatives in Canada, my patients and co-workers became very dear to me. Especially my patients. I looked after a small ward that housed five ladies with a chronical illness. Having come from a nursing home, they had little to look forward to. It was my task to keep them comfortable and happy, at least under the circumstances.

How could I make them happy if I could not talk with them, tell them stories and joke with them? It was not easy, and I don't mean for me. They were just great.

They listened, I listened

Vividly I recall that sun-drenched sun room with my patients who had adopted me as their protege. They not only made me feel wanted and at home, they encouraged me to talk about my family back in Holland.

At first I became panicky when I did not understand them, or when they did not seem to grasp what I had to say, but their gentle smiles and encouraging nods made me take heart time and again. But once in a while I'd startle when they burst out in a twitter of laughter after I used a Dutch word which sounded, to Canadian ears, atrocious or even obnoxious.

They used great tact to correct my pronunciation, and straighten out my tangled sentences.

They in turn told me about their life. I listened eagerly to their talk of spelling bees, the potluck suppers, the maple syrup making. I could visualize the quilting bees and home building, and all these things which had coloured their life with sorrow and joy. They showed me a Canadian way of life which I would never know myself, and I was and still am grateful to them.

We had a great time together, at least I had, even to the point that I almost regretted taking my day off. These ladies meant everything to me, and they said in turn that they missed me when I had my day off. I liked to believe them.

Visitors were few, their families lived way out of town, and were too involved with their own life.

To cheer them up I told them stories about my home, my family and Holland.

And so the days went by. Hardly a day went by in which I had not told them at least one story about my beloved home, family and country, to which they listened with their gentle and amused smile.

No wonder that I felt more and more confident about my English, which, due to my dear ladies' hints and suggestions, I thought I had mastered.

The new patient

When Mrs. Williams died we all mourned a little. I thought up or created my most interesting stories to cheer them up.

While I made the bed I tried to arouse their curiosity for their new roommate. No sooner had I finished the bed when the new patient was announced.

Mrs. Higgins was of Scottish descent, no doubt about that. Her language, it seemed to me, was completely different from the Canadian English my ladies and I spoke. She was 85, a stout lady who knew very much what she wanted and made sure that she got it.

As soon as she was in the ward she argued about her place and grumbled that she did not like a community ward, she wanted a room of her own!

"I hate crowds," she growled and her face underlined that statement.

I did not understand her but got by on the response of my old timers, "Oh, you'll like this ward. Everyone is so friendly, and we all have such a good time together." In their eagerness to make her happier they all talked at once and then they added, "And Nurse knows so many funny stories!"

Mrs. Higgins scowled at them, and turning to me she demanded that I get her a newspaper and hot milk. At least that was what I understood. However, that was not what she meant.

I ran to get it and when I said, "Here you are." she exploded.

"It's obvious you don't speak or understand English." She took a deep breath then snapped, "You most likely never will." I understood.

Understanding

I looked around in perplexity.

For the last six weeks I had become so confident, that I'd sometimes believed that my English was, well, almost fluent.

All at once I felt defeated. I had been mistaken. In the kindness of their hearts my dear old timers had pretended that they'd understood me, and who knows, had I maybe misunderstood them?

But all at once they all shouted in my defence, claiming high and low that there was nothing wrong with my English.

They all beamed at me. As so often before my heart rose and I straightened proudly while I expectantly looked at my new patient.

Mrs. Higgins pulled up the sheets to her chin and sniffed then snarled at all and sundry.

"Oh she talks all right! But nobody understands her! Nor does she understand you."

My dear old friends protested loudly that they did so understand me, and that I did understand them. But one, bless her soul, the sweetest and wisest of them all, said with a twinkle in her old eyes. "To understand one another is not only a matter of words and sentences, it is much more a matter of the heart."

Lini Grol is an author and scissor artist living in Fonthill, Ontario.

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union next August to commemorate the first Seinen in Canada way back when, we are invited too. They feel that we belong to them! Can you see now that I often call myself doubly blessed?

After 22 years of being wife, mother and homemaker, Diny accepted an offer from our local Pacific Christian School to teach Kindergarten again. She has just finished her third year as teacher and loves it immensely. As you can see: we have an awful lot to be thankful for.

Our marriage was blessed with four children: Ted 24; Mark 21; Lucinda 19 and Norman 16.

The older children are all married and have their own families. Diny became a grandmother at 27! Nienke, my eldest daughter, married Harry Van Dyke, who teaches History at Redeemer College; Margaret, who married Henry Kuyvenhoven, who teaches high school in Victoria, lives next door to us; and Albert, who married Alice Van Andel, teaches Bible and the Classics at Redeemer also. We have nine grandchildren (so far). As you can see: I am surrounded by teachers! If I don't become smart, who will?

This is our anniversary story.

We at Calvinist Contact want to join the Syrt Wolters family in rejoicing at God's goodness in their life. We hope they have a happy celebration of the event in August, when the older children and families come to British Columbia. If any of our readers want to send their wishes, the address is:

Syrt and Diny Wolters
4821 Elk Road
R.R.7
Victoria, B.C.
V8X 4M6

Special Report

A tale of two sisters

Speech given at CRC Synod 1986 by fraternal delegate Dr. Pieter Holtrop, translated by Calvin professor of English H.J. Baron

I bring you greetings from your sister in The Netherlands, the "Gereformeerde Kerken." I say that a bit softly, because I'm not altogether certain that our American sister appreciates the greetings of her younger (!) sister in The Netherlands. Perhaps I can explain further through a parable.

A modern parable

When we still lived together in our father and mother's house, we enjoyed ourselves together. We listened to the conversation of our parents, to what they had to say about people and problems inside and outside of the house; we accepted their opinions and judgments as our own. And when mother set the table, we would take our places around it. Father would ask the blessing and, I remember especially the warmth of his voice when he said that this world was, is, and would become God's world.

That's a long time ago. We grew apart. You became engaged to a young, handsome American. He would come to our home once in a while. As he talked, you would visualize that wide land of America, and the men, especially the men who worked and subdued that land. All the furrows were absolutely straight. That's how I imagined his world — an endless country under an infinite heaven. And that was his view of the world too: everything was compartmentalized, everything had its place, everything was under control. His impact was felt by all, for he exuded a natural authority. Father and mother loved him, because he was so self-possessed, so strong, so resolute, so sure.

I myself married a very different sort of man. He did not come from our kind of background. He had lost his parents in a concentration camp; his family life had disintegrated. His oldest brother was a homosexual, his sister a journalist with a leftist magazine. Faith was not important to them, not to my husband either, though he always asked when I went to church what the preacher had said and when I prayed what I had prayed for.

It makes me confused, again and again, because I find that what we learned at home is very difficult to put into ordinary words. When I talk about God's power and love, he asks: And what about all those wars then? And when I talk about reconciliation in Christ, he becomes angry and reminds me of the situation in South Africa where white and black Christians are each other's enemy. And he's allergic to a dominating kind of authority. He can never forget the German helmets. The right kind of authority, he says, has to do with a relationship of mutual trust. A stranger can have power over you, but no authority.

My children seldom attend church. They don't understand the language, they don't feel at home; I don't quite understand the reasons, but I have an idea that it has to do with the fact that they are far more exposed to "the world," as we used to say, far more exposed to the world than we ever were. They're much more aware of what goes in this world, of the life and thoughts of people who live outside of our circle. And they're much more open to that part of the world: they talk another language and have their own group codes, quite different from our ecclesiastical code. They have no sympathy with the "antithesis" that we learned about at home. They can't believe that Christians are better than others.

Moreover, *when* they go to church, I've noticed that they carefully choose that church whose preacher is able to relate contemporary cultural and political life to the Bible stories, or one who is able to illuminate their own life-experience with the experiences of life and faith of such Bible figures as Abraham, Isaac and Jacob.

In the meantime, my children have moved in with their lover. They're allergic to permanent relationships, they're dead-scared of what people can do to each other within a traditional marriage bond. They participate in demonstrations against nuclear weapons, for that is what daily occupies their minds. They can't understand how in view of that threat we can sleep at night.

But I regret that we have had a falling out with each other through our respective marriages, that we have lost our mutual trust. I observe it in your letters and I sometimes hear from others how you talk about me and my family. You think that I'm too indulgent toward my husband; in fact, you think that I should never have married him. And you think that I'm doing a bad job with my children because I don't exercise enough authority regarding their church attendance.

Sometimes that makes me angry. Then I think — it's easy for you to talk; you married a man who mainly follows in father's footsteps, but would you be what you are if you had married someone else?

Sometimes I'm sad. Even though my husband and I have many disputes, I love him very much. I know why he is what he is, I know the reason for his unrest. And I love my children. I often agree with them when they're critical of the Church and Christian politics. How can you speak of reconciliation on Sunday and vote on Monday for a party that insists on maintaining a system which opposes reconciliation. And, frankly, I have to admire them to some extent because they, as children of their time and saturated with the culture of Europe, nevertheless try to make the old Bible stories come alive by raising questions about the purpose of life and by participating in community life. If we are convinced — and we are — that God is concerned with this world and that His Word became flesh, then that Word of God must also be understandable for people in their own life situation. People are searching for that, desperately: for the good news of the Gospel, news that compels attention. And that poses a tremendous task of translation, more than merely an updating of the language; in short, it poses the immense challenge of making the Gospel speak to contemporary mankind, similar to that of the Reformation within the *new* culture of the Renaissance and Humanism. And the Reformers succeeded, for the people were alerted by the *news* of the Gospel.

Dear sister, as I get older I find myself increasingly in need of discussing these things with you, of sharing the thoughts and feelings of my heart with you, without fear of your rejection. I want you to know not what I think — you already know that pretty well — but to know especially *why* I think this way, and I want you to share my concerns with me.

Wouldn't it be possible to meet more frequently? Why can't you come for a longer visit? Live with us for a while; you'll get to know my husband better and my children and their friends. We would be able to sit around the table again, just like old times, and recall old memories of the past, of father and mother. We'll have so much to recall, and especially those things which are still of so much meaning for both of us. Will I hear from you? Much love, your sister.

Request for more contact

Friends, it's just a story, but the point is that the Gereformeerde Kerken would so much appreciate a more profound kind of communication: exchange of documents, meetings of ministerial groups and common studies. Such studies

Witvoet and Holtrop share recollections of family history

The fourth generation meets at synod

Bert Witvoet

Present at Synod 1986 of the Christian Reformed Church in North America was fraternal delegate Dr. Pieter Holtrop, representing the Gereformeerde Kerken in The Netherlands. I did not hear him speak, unfortunately, since I arrived a day or so later. But I do have a copy of his speech, which we reprint at this time.

The parable at the beginning of the speech I found striking, for a very personal reason. I discovered while talking with Holtrop that his grandmother and my grandmother were sisters. His was called Aukje de Vries, who married a Bernardus Holtrop; mine was called Tetje de Vries, who married a Lolle Dykstra.

The parable now takes on even greater significance for me. For here we were, two great-grandsons of the same couple — Fetse and Pierkje de Vries — a farming couple living in Broek bij Joure, Friesland, firmly established in the "Afscheiding" and the Christian school movement. The estrangement between the sisters of the parable was there between these two great-grandsons too. Pieter, unlike his father Harmen Holtrop, who was a fraternal delegate from Holland to Synod 1958, relies equally much on human experience as he does on Scripture, he says. I stand closer to his father Harmen in that I see Scripture as primary, directing the interpretation of experience for me.

Yet, I find it hard to let go of this my second cousin. While we talked, we felt a bond of faith, besides the blood bond. I would love to have had the opportunity to talk more with him. And isn't that what he was asking for his church, our sister church in The Netherlands — more discussion, more contact? Should we not remember too that whereas we tend to err on the side of preservation and they on the side of exploration, both need equally much the grace of God to keep from falling?

I don't know whether Pieter and I owe efforts to preserve the unity of faith to Fetse and Pierkje de Vries, or whether our church communities owe that to the ancestors of the "Afscheiding," but why waste a natural bond, when forces all around us lead to disintegration of life? As long as the essential ingredients of our confessions remain intact, we are allowed so much diversion in the family of faith, I'm convinced of it.

I hope to hear from Pieter again.

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Holtrop addressing CRC Synod 1986

could include authority of Scripture, the relation of church to society and contemporary culture and the place of our confessions.

As far as scriptural authority is concerned, we have the impression that the charismatic movement, the Pentecostal movement, the evangelicals and especially fundamentalism have exerted a strong influence in the Christian Reformed Church. If the Gereformeerde Kerken are exposed to the "liberal" view of Scripture, then the Christian Reformed Church is confronted with quite the opposite. However, in reality the problem is the same and, perhaps, we can be of service to each other. Obviously, many other questions relate to this central problem, questions regarding the place of women in the church, the position regarding the homosexual, the status of marriage and divorce — all problems which are under discussion also within the Christian Reformed Church and which could well be included as subjects for our common study.

As to the relation of church and society, it is our impression that the Christian Reformed Church is remarkably active in many respects: missions, evangelism and diaconal care. We ask ourselves whether in the midst of all this activity you are also able to pay attention to the structural causes of these needs you are trying to alleviate. We realize that it is precisely at this point that there's a world of difference between American and Dutch society. We haven't resolved this problem in The Netherlands, but a fundamental exchange of ideas could be of help to both of us.

And what of the place and authority of the confessions? It is our impression that the unique situations of individual churches within the Christian Reformed Church lead to somewhat different confessional answers to the question of what God demands of us in contemporary society. For example, there may be different emphases between urban and rural churches, which often become most apparent through the differing liturgies. Up till now, however, you still experience unity through commitment to the confessional creeds you hold in common. Yet we ask ourselves whether and to what extent a growing variety entails any disintegrating tendencies for the future; whether this development will not lead to more of an estrangement among you than would appear on the surface. And that points us to the question about the real place of the three forms of unity, a particularly important question currently for the Gereformeerde Kerken in The Netherlands. Is it possible that at some time there will be a verbal agreement which in the long run, amidst increasing discussion about all kinds of problems, will be no match against the will of the majority? It is also in this area that common discussion could be fruitful.

We would very much like to talk with you about these kinds of things. The importance of such communication for us lies in the service we can be to each other regarding the tension between the Reformed tradition and the mission of our churches in contemporary society.

We wish you God's blessing on your meeting.

Cinema Summaries

Marian Van Til

Karate Kid, Part II

Rated Parental Guidance
Stars Ralph Macchio, Noriyuki "Pat" Morita
Directed by John G. Avildsen

Most movie sequels don't come near the quality of their originals because their prime motivation is trying to cash in on the success of those originals. While *Karate Kid, Part II* admittedly was made because of its predecessor's popularity, it doesn't sellout those characteristics which made Part I a worthwhile film.

The warm and trusting relationship which the first film built between the kid, Daniel, and his mentor and karate teacher, Mr. Miyagi, continues to grow in this film. It is that poignant relationship, touched with grace and humour, that the movie unabashedly celebrates.

That relationship grows as Miyagi instils his values in Daniel — gentleness (Karate is never to be used for any reason but self-defense), honesty, loyalty based on trust, and a sense of honour (but never to the extent that it prevents forgiveness of wrongs done against that "honour").

Such values espoused at a time when bloodily violent movie "heroes" like Rambo are portrayed as the epitome of manhood, are refreshing indeed, and perhaps it is significant (is the tide turning a little?) that *Karate Kid, Part II* is packing theatres across North America.

It is ironic that these attributes which Christians recognize as fruits of the Spirit — peace, patience, gentleness, love, kindness, faithfulness, self-control — and which "Christian" North America has largely lost sight of, need to be presented in the film as values which emanate from Miyagi's Eastern-religious world view.

The plot has Miyagi return to Okinawa after many years to see his dying father one last time. While there, an old friend revives a grudge against Miyagi (involving a woman they both loved as young men) and vows to avenge the perceived wrong. The story definitely stretches credibility now and then.

But its major fault is that the characters are almost too good (or bad) to be true. *Every* situation sooner or later works out to the advantage of the good guys and they see justice meted out to their evil counterparts. Life just isn't like that, even for — maybe especially for — Christians (which the movie's characters don't claim to be).

That aside, this film is a welcome antidote to the spate of might-makes-right movies that have saturated too many young minds in the last couple of years.

Recommended

Legal Eagles

Rated Adult Accompaniment
Stars Robert Redford, Debra Winger, Daryl Hannah
Directed by Ivan Reitman

Legal Eagles is one of a rare genre of films — a comic murder mystery; it has a few rare moments (e.g., Daryl Hannah's piece of "performance art"), extraordinary chemistry between its big name stars, Redford and Winger, and is populated with a vast array of modern art works (the real things, rented for the film). It's directed by Canadian Ivan Reitman, who, according to *Macleans,* presides over a whole raft of Canadian comedic talents in Hollywood as the current "King of Comedy."

Given those credentials, one would expect *Legal Eagles* to be funny (which it is, mildly), suspenseful (which it is, because the plot is so convoluted no one could hope to unravel it anyway, even if it weren't a murder mystery), and well-acted (it gets an *A* on that score; the nuances of facial expression exceptional actors like Redford and Winger are capable of makes one realize how much bad acting we see on TV).

However, that's about all there is to be said about this film. It's reasonably enjoyable entertainment if you like love stories and can keep up with the plot and aren't looking for anything of lasting value. Granted, many films aim only as high as being "good entertainment," but they still sometimes end up delivering more. This one doesn't. It has a certain charm, but watching it is rather like eating one of those sophisticated faddish foods like linguine or fettucine — a pleasant enough experience, but filled with starchy calories, and soon forgotten.

Not recommended.

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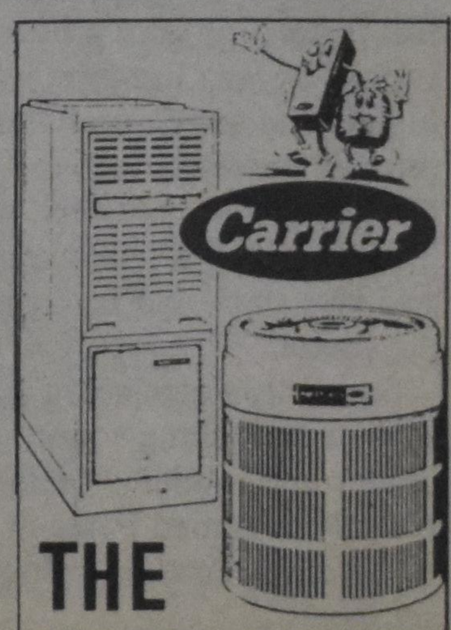

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Children's Stories

Peter Panda and the monster

It was nighttime. Peter Panda snuggled under the blankets. He was tired after playing outside all day.

Just before he fell asleep, Peter thought about the good time he had had that day. "Puddles Duck and Me-Too Frog looked so funny playing leapfrog," said Peter. Just thinking about it made him laugh.

All of a sudden Peter thought *he* was playing leapfrog, too. But instead of taking little bear jumps, he was jumping way up high in the air! Soon he had jumped far away into the forest. He felt very tired so he leaned against a tree to rest. It was very dark and very quiet in the forest.

Suddenly Peter heard a strange scratching sound. It got louder and louder. "Help! Help!" screamed Peter. "There's a monster trying to get me!"

"What's the matter, Peter?" asked Mother. And she gave Peter a hard shake to wake him up.

"I guess I was sleeping," said Peter.

"I guess you were having a bad dream," said Mother.

But just then Peter heard the scratching sound again, only this time he also heard "Meow-ow-ow ..."

Mother opened the closet door. Out jumped Whiskers.

"Oh dear," said Mother. "I'm sorry I locked you in the closet by mistake."

"Whiskers, I'm glad you weren't a monster," laughed Peter.

"You know there really *aren't* any monsters," said Mother.

"I know," said Peter, "but I'm glad you are here to take care of me, anyway."

"I'm glad I can take care of you, too," said Mother. And she tucked Peter under the blankets so he could go back to sleep.

From Adventures with Peter Panda, by Marie H. Frost, illustrated by Kathryn Hutton. Wheaton, Ill.: Victor Books, a division of Scripture Press, 1978. See review under Books in C.C.'s next issue.

The mistake

Peter felt very sad and very hungry. "I don't like Yakity any more!" said Peter.

"Why would you say that about your good friend?" asked Mother.

"Because when I walked down the path this morning Yakity ran ahead and decided to walk with Pom Pom Rabbit and so I don't like him," answered Peter.

"Ask Yakity why he did this," suggested Mother.

But Peter wasn't listening. "And when Yakity picked a basket of apples he gave some to all his friends except me," continued Peter.

"Why don't you ask him why he did that?" asked Mother.

This time Peter listened. "That's just what I *will* do," he said. And he jumped off to Yakity's house.

"Why don't you like me any more?" Peter asked Yakity.

"Because yesterday, when we were playing, you said I was really dumb!" said Yakity.

"I didn't say you were really dumb," said Peter. "I said you were really fun!"

Yakity started to laugh. Peter said, "I'm sorry you didn't understand." He could see that Yakity wasn't angry any more. Peter was glad.

Yakity said, "I'm sorry I didn't trust you. I should have remembered you were my good friend."

"Let's go out and play," suggested Peter.

"Yes, let's," answered Yakity.

And that's just what the two friends did.

Peter Panda, the very strange owl

"I'm tired of being a Panda bear," said Peter Panda. "I want to be like Solomon Owl."

Mother Panda and Father Panda lived in a cave house. But Peter Panda climbed on a low branch in a tree and decided to live there. "Because Solomon Owl lives in a tree," said Peter.

Mother and Father Panda ate bamboo roots and honey. But Peter Panda tried to eat worms and bugs. "Because that's what Solomon Owl likes to eat," said Peter Panda.

Father and Mother Panda were awake in the daytime and slept all night. But Peter tried to sleep in the daytime and play at night. "Because that's what Solomon Owl does," said Peter Panda.

Mother and Father walked on their four feet. Peter tried to fly. "Because that's what Solomon Owl likes to do," said Peter Panda.

But Peter wasn't having a very happy time trying to be like Solomon Owl. "I must talk to Solomon about this," said Peter.

So Peter called to Solomon Owl, who was perched on a branch in the tree. "Please tell me, Solomon, why I can't sleep in a tree, eat bugs and worms, and fly just as you do?"

"Hoo, hoo, hoo," laughed Solomon Owl. "Because you are not an owl — you're a panda bear! Panda bears are meant to do other things that owls can't do."

"Oh," said Peter Panda. He climbed out of the tree and started to nibble some bamboo leaves. "I'm glad I'm a panda bear and not an owl after all," he said. "These bamboo leaves taste much better than worms and bugs!"

Classifieds

Classified Rates

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Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

BATTERINK: Praise God from whom all blessings flow.
We'd like to thank our children, grandchildren, relatives and friends for making our 40th anniversary an enjoyable and unforgettable occasion. Thanks for all the cards, best wishes, flowers and gifts.
Leo and Tina Batterink, 726 West 5th, Hamilton, ON L9C 3R4

PRINS: We would like to thank our children and grandchildren, family and friends for making our 50th wedding anniversary such an enjoyable day. Thank you for all the cards, flowers and gifts. Above all we thank our Father in heaven who has kept us for each other these past 50 years.
Karl and Johanna Prins

SCHENK: John and Afia Schenk wish to thank their children, relatives and friends for all the things they have done to make our golden anniversary an unforgettable day in sending cards, flowers, calls, etc. Above all praise the Lord for being with us all those years.
Mr. and Mrs. J. Schenk, 7900 McLaughlin Rd. S., Apt. H711, Brampton, ON L6V 3N2

SUK-KLEER: After the death of our son and brother, Randy, we were very much strengthened by the many visits, cards and flowers which we received from our relatives and friends. The many other expressions of your love and concern were also very much appreciated. Most of all we thank you for your prayers.
Willy Suk-Kleer and family

VANDERVEEN: Praise the Lord from whom all blessings flow.
Thank you children, grandchildren, family and friends for celebrating our 55th wedding anniversary with us. It was a very good day. Thank you for cards, etc. etc. Thank you Lord for being with us all the 55 years.
Cnillus and Albertje VanderVeen, TT219, 7900 McLaughlin Rd., S., Brampton, ON L6V 3N2

Births

SCHOLTEN: William and Glenda thank the Lord for blessing them with the birth of another precious child, HOLLIE JEAN. Born May 9, 1986. A sister for Joshua and Scottie. Sharing our joy are her grandparents, William and Rita Winter and John and Tiny Scholten. Aunts and uncles are Wayne, David and Jeanne Winter, Clair Hawkins and Jack Scholten. Great-grandparents are Mrs. B. Nydam, Mrs. M. Winter and Mr. and Mrs. J. Scholten.
Mark 10:16.
R.R.#2, Newmarket, ON L3Y 4V9

Births

SNIEDER: "Children are a gift of the Lord."
We, Piet and Corrie, praise God and are very thankful to the Lord for His rich blessings in the safe arrival of our daughter, JOHANNA MARIE, on June 10, 1986, weighing 6 lb. 10 oz. She is lovingly welcomed by her sister Michelle. Johanna is the 10th grandchild for Mrs. M. Snieder of Hardenberg, The Netherlands and the 13th grandchild for Mr. and Mrs. P. Droppert of Smithville, Ont.
R.R.#2, Holyrood, ON N0G 2B0

SPOELSTRA (nee de Voogd): Pete and Audrey give thanks again to the Lord for another healthy child. ALEIDA AUDRIANNA was born May 6, 1986, and weighed 8 lbs. 8 oz. She is a beautiful sister for Philip. Mr. and Mrs. C. de Voogd thank God for this their fourth grandchild and Mr. and Mrs. Wm. Spoelstra thank God for this their 14th grandchild.

VANDERKOOY: On June 10, 1986, the Lord blessed us with the birth of HANNAH RENEE. She was gladly welcomed into our family by her brother Matthew and sisters Janelle, Allison and Melissa and by her Opa's and Oma's, Jan and Jean DeKoning and Jack & Bep Vanderkooy. We praise God for the perfect little creation.
Jack and Joan Vanderkooy, Richmond Hill, Ont.

VERMEER: Allan and Grace thank God for the safe arrival of their first child, a daughter, ERIN ELIZABETH, born on May 24, 1986. Proud grandparents are Mr. and Mrs. Abe Vermeer and Mr. and Mrs. Jess DeBoer. Erin is the first great-grandchild of Mr. and Mrs. J. Vandenberg and the 25th great-grandchild of Mr. C. Vermeer. She is also another great-great-grandchild for Mrs. VanLeeuwen of Holland.
Home address: Lincoln Ave., R.R.#3, Beamsville, ON L0R 1B0

Marriages

DEWEERD-GROENEWEG: With great joy and thanksgiving to God, Mr. and Mrs. Tony DeWeerd of Hickson, Ont., announce the marriage of their daughter HENRIETTA to ARNOLD, son of Mr. and Mrs. Max Groeneweg of St. Thomas, Ont. The ceremony will take place, the Lord willing, on Saturday, July 26, 1986, at 11 a.m., in Waterworks Park, St. Thomas, Ont. Rev. N. Overduin officiating.
Future address: #3 Stokes Rd., St. Thomas, Ont.

FICTORIE-BRUS: Believing that the Lord has brought our children together, we, the parents, Mr. and Mrs. Piet Fictorie of Abbotsford, B.C., and Mr. and Mrs. Ralph Brus of Listowel, Ont., announce the forthcoming marriage of their children GRACE ALICE and JOHN WILLIAM. The wedding ceremony will take place, D.V., on August 2, 1986, at 2 p.m., in the First Chr. Ref. Church of Abbotsford, B.C. Rev. A. Beukema officiating.

HAMSTRA-VANDEPOLDER: Mr. and Mrs. W. Hamstra of Strathroy, Ont., and Mr. and Mrs. R. VandePolder of Kalamazoo, Mich., are pleased to announce the forthcoming marriage of their children, ANITA and SCOTT. The wedding ceremony will take place, the Lord willing, July 12, 1986, at 11 a.m. in the East Chr. Ref. Church, Strathroy, Ont., with Rev. J. Tangelder officiating.
Future address: 3222 Birch Lane, Kalamazoo, MI USA 49007

Marriages

HENDRIKS-BAKKER: In the spirit of Christian joy, ELIZABETH and DAVID, together with their parents, Mr. and Mrs. Ben Hendriks and Mr. and Mrs. Simon Bakker, invite you to share in their joy as they are united in the Lord Jesus Christ on Saturday, July 19, 1986, D.V., at three o'clock in the afternoon, First Chr. Ref. Church, 1807 - 2nd Ave. A. North, Lethbridge, Alta.

LOS-ALGRA: Desiring God's will for our lives, we JANICE and PETER, daughter of Mr. and Mrs. Cor Los of London, and son of Mr. and Mrs. Ted Algra of Chatham, are happy to announce our forthcoming marriage. Our wedding will take place, the Lord willing, on Saturday, July 19, 1986, at 1:30 p.m., in London Bethel Chr. Ref. Church. Rev. J. Van Til officiating.
Our future address: 56 Smith St., London, ON N5Z 2C7

MENNEGA-VELDKAMP: HEATHER CHRISTA Mennega has been entrusted to our care by the Lord for 23 years. She has been a source of joy and happiness for us, her parents, Rev. Harry and Mrs. Joan Mennega of Peterborough, Ont. On July 18, 1986, RICHARD LEE (Rick) Veldkamp, son of Mr. Harry and Mrs. Vivian Veldkamp of Grand Rapids, Mich., will take over this trust from us. Our Lord has chosen him as her partner for life. Heather's and Rick's parents are very happy that the names of both their children are written in His book and that they want to establish a Christian home together. We as parents give them our wholehearted spiritual and emotional support. The wedding ceremony will take place July 18, at 7:30 p.m., at Gun Lake Chapel, Patterson Ave., Gun Lake, Mich. The father of the bride officiating. Reception immediately following at the "Meerhuis," Shady Shores Resort.
Temporary address: 2142 Shawnee Ave., S.E., Grand Rapids, MI 49506

SMOUTER-BERGSMA: With joy and thankfulness, Mr. and Mrs. W. Smouter and Mr. and Mrs. D. Bergsma announce the forthcoming marriage of their children MARJORIE LYNN and RICHARD. The ceremony will take place, the Lord willing, on July 26, 1986, at 3:00 p.m., in the St. Andrew's Presbyterian Church, Ancaster, Ont. Rev. R. Aasman officiating.
Future address: 87 Forward Ave., London, ON N6H 1B8

Anniversaries

1961 July 15 1986
"I lift up my eyes to the hills. Where does my help come from? My help comes from the Lord, the maker of heaven and earth." (Psalm 121:1,2)
With thanks and praise to God for His goodness and faithfulness we wish to announce the 25th wedding anniversary of our parents,

GEORGE and KATIE AUKEMA
(nee DeWit)

It is our prayer that God will continue to bless you and uphold you in the palm of His hand, with love:
Angela & Garry Zondervan — New Lowell
Edward
John
Richard
Kimberley
— all at home
Open house will be held July 12th, at 7:00 p.m. at the Orangeville CRC.
Home address: R.R.#1, Shelburne, ON L0N 1S0

Why not place an ad in C.C.?

Anniversaries

Congratulations to John and Florence Buisman (nee De Swart) who will celebrate, D.V., their 55th wedding anniversary on July 17, 1986.

"We give thanks to you, O God, we give thanks. We call on your name and recount your wondrous deeds." (Ps. 75:1)
On July 17, 1986, we hope to celebrate the 55th wedding anniversary with our parents, grandparents and great-grandparents,

JOHN and FLORENCE BUISMAN
(nee De Swart)

We pray that the Lord will continue to bless them.
With love and congratulations from the children:
Albert & Florence Buisman
Tim & Mieke Buisman
Ed & Sonja Buisman
Hank & Ria Vanzeumeren
Herman & Freda Vanzeumeren
grandchildren and great-grandchildren.

1951 July 26 1986
"Light dawns for the righteous, and joy for the upright in heart. Rejoice in the Lord, O you righteous, and give thanks to His holy name!" (Ps. 97:11 and 12)
We praise God for the 35th anniversary of our parents and grandparents,

JAN and JEAN DEKONING
(nee Hoeksema)

With all our love:
Gerry & Pat; Carolyn, David, Peter — Toronto, Ont.
Neil & Klaaske; Rachel, Karissa, Jonathan — Calgary, Alta.
Joan & Jack; Matthew, Janelle, Allison, Melissa, Hannah — Richmond, Ont.
Jake & Janis — Clinton, Ont.
Alice — Toronto, Ont.
Nick — Willowdale, Ont.
We are happy that we can share this day with them and invite you to do the same at an open house to be held on July 26, 1986, from 2-4 p.m. at the Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont.
Best wishes only.
Home address: 20 Crispin Cresc., Willowdale, ON M2R 2V7

With praise and thanksgiving to the Lord, we hope to celebrate, D.V., the 25th wedding anniversary of our parents,

OSCAR and CORNELIA DE ROOS
(nee van Haren)

We pray that the Lord will bless you and keep you in His care.
With love from:
Ron & Grace Vande Beld; Michael — Wellandport, Ont.
William — Pembroke, Ont.
Henry — London, Ont.
Jake & Jacqueline Boot — Metcalfe, Ont.
All friends and family are invited to an open house, D.V., on Saturday, July 19, 2-4 p.m., at the Leslie Hall, Kemptville, Ont.
Best wishes only.
Home address: R.R.#3, Mountain, ON K0E 1S0

Anniversaries

1961 July 22 1986
JOHN and ALICE DE VRIES
Congratulations on your 25th anniversary, Dad and Mom. May the Lord bless you with many more happy years together.
Marg & Wilfred; Jamie, Jason
Ralph & Sharon
Janice
John
Martin

Wolvega Hamilton
1941 July 24 1986
With much joy and thanksgiving to the Lord for His goodness, we hope to celebrate the 45th wedding anniversary of our dear parents and grandparents,

GEERT and NELL GEERTS
(nee De Jong)

We thank God with them and pray for His continued nearness in their lives.
Herman & Margaret Geerts — Hamilton, Ont.
Bill & Dini Geerts — Richmond Hill, Ont.
Nancy & Vic VanderMolen — Bowmanville, Ont.
John & Linda Geerts — Hamilton, Ont.
Corry Geerts — Hamilton, Ont.
16 grandchildren and two great-grandchildren.
Home address: 278 Sanatorium Rd., Hamilton, Ont.

1946 July 25 1986
"For the Lord is good; His steadfast love endures forever, and His faithfulness to all generations." (Psalm 100:5)
With thankfulness to the Lord, we will celebrate, the Lord willing, the 40th anniversary of our parents and grandparents,

TEUNIS and ADRIANNA VERDONK
(nee Romijn)

We thank you for your generous love and patience and our prayer is that God will continue to bless you in the coming years.
With love:
Gary & Drika Duthler; Adrianna & Bennett (fiance), Sara, Daniel, Tony, Selikke — Edmonton
Peter & Nell Prins; Andrew, Anita, — Holland Landing
John & Ria Verdonk; Elisa, Maria, Julie, Sara, Rachel, John — St. Ann's
Brian & Selikke Kelley — Edmonton
Joe & Grace Verdonk; Paulina, Adrianna, Catherine — Brantford
Tony & Yvonne Verdonk; Alexander, Lesley — Mississauga
Tim Verdonk — Burlington
Alan Myke Verdonk — Hamilton
Peter & Lorna Verdonk — Hamilton
Marianne & Krista — at home
Home address: 103 Mohawk Rd., West, Hamilton, ON L9C 1W2

continued on next page

Classifieds

Anniversaries

Voorburg, Holland — New Westminster, Canada
1936 August 20 1986
With thankfulness to God for His gracious care over them, we wish to announce the 50th wedding anniversary of our parents and grandparents,

KLAAS and FREERKJE KERSBERGEN
(nee de Jong)

That the Lord may continue to be near you and bless you is the prayer of us all.
Congratulations Mom and Dad, Opa and Oma.
With love from:
Carel & Ada Kersbergen — Voorburg, Holland
Frijke VanderWal — New Westminster, B.C.
Piet & Anke Ravensbergen — Wijnjewoude, Holland
Jerry & Alice Kersbergen — Langley, B.C.
Bob & Carol Kersbergen — Hinton, Alta.
Bob & Carolien Hutchison — Riske Creek, B.C.
Taeke & Sietske VanderKuip — McLeaselake, B.C.
Bill & Mies Crum — Vernon, B.C.
Harry & Evelynn Kersbergen — Burnaby, B.C.
30 grandchildren and two great-grandchildren.
An open house will be held, D.V., on Saturday, July 26, from 2-4 p.m., in the meeting hall of the First Chr. Ref. Church, 8255 - 13th Ave., Burnaby, B.C.
Home address: 841 Ewen Ave., New Westminster, B.C. V3M 5C7

Groningen — Burlington
1931 July 9 1986
With thanks to God, we hope to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents,

PIETER and CATHERINE NIENHUIS
(nee Westra)

We give God the glory for giving them these many years together and we pray that He will continue to be with them in the twilight years of their life.
Jack & Sharon Nienhuis — Hamilton, Ont.
Bob & Jennie Nienhuis — Edmonton, Alta.
Henk & Liz Nienhuis — Victoria, B.C.
Ann & Ron Dirkse — Burlington, Ont.
Cor & Kathy Wierenga — Burlington, Ont.
14 grandchildren and eight great-grandchildren.
Home address: 3260 New St., Apt. 317, Burlington, ON L7N 3L4

Grijpskerk — Chatham
1936 July 23 1986
The steadfast love of the Lord never ceases,
His mercies never come to an end;
They are new every morning;
Great is thy faithfulness O God, our Father.
On July 23, 1986, D.V., we hope to celebrate with our dear parents, grandparents and great-grandparents,

HANK and MARY POSTMA
(nee Dykstra)

their 50th wedding anniversary.
Their thankful children:
Hank & Sadie Dryfhout — Wallacetown
John & Margaret VanderKaden — Dealtown
Ralph & Ann Postma — Mt. Brydges
John & Jane Shore — Mississauga
and grand- and great-grandchildren.
Open house will be held at the First Chr. Ref. Church, Tweedsmuir Ave., E., Chatham, Ont., on July 26th, from 2:00 - 4:00 p.m.
Home address: 51 Tweedsmuir Ave., E., Chatham, ON N7M 6A5

Naaldwijk, Holland — Chatham, Ontario
1936 August 12 1986
"The eternal God is thy refuge and underneath are the everlasting arms." (Deuteronomy 33:27)
It is with joy and thanksgiving to our Lord, we hope to celebrate the 50th anniversary of our parents and grandparents,

ADRIAN and MARIE KOENE
(nee Niezen)

With love and congratulations from your children and grandchildren.

Chatham, Ontario — Racine, Wisconsin
1961 September 21 1986
"No greater joy can I have than this, to hear that my children follow the truth." (3 John vs. 4)

CALVIN and PAULINE VERBRUGGE
(nee Koene)

Congratulations Mom and Dad on your 25th anniversary. It is our prayer that God will continue to bless you in the years to come.
With love:
Helen and Susan
A combined open house will be held, D.V., on Saturday, August 16th, from 2-4 p.m., in the fellowship hall of the First Chr. Ref. Church, 17 Tweedsmuir Ave., E., Chatham, Ont.
Home addresses: 40 Highland Dr., Chatham, ON N7M 4C3
1031 Ohio St., Racine, Wisconsin, USA 53405

Obituaries

"My flesh and my heart failed: but God is the strength of my heart, and my portion forever." (Psalm 73:26)
On June 18, 1986, the Lord called home to be with Him, our dearly loved mother, grandmother, great-grandmother and great-great-grandmother,

AALTJE SCHOLING
(nee Gruppen)

at the age of 88.
Dear mother of:
Jans & Annie Scholing — Hoogeveen, The Netherlands
Rika Thalen — Fergus, Ont.
Herman & Alice Scholing — Lacombe, Alta.
Bertus & Alie Scholing — Zuidwolde, The Netherlands
Klaas & Ann Scholing — Chilliwack, B.C.
Margaret Overweg — Zeeland, The Netherlands
Phil & Lee VanderVeen — Calgary, Alta.
John & Femmie De Pee — Edson, Alta.
Andy & Tine Scholing — Leslieville, Alta.
Jack & Alice Ruis — Calgary, Alta.
Dear grandmother of 46 grandchildren, 89 great-grandchildren, one great-great-grandchild.
Also survived by her loving sister Femmie Heet of The Netherlands.
Predeceased by her husband, one son and one son-in-law.
The funeral took place June 20, 1986, in Lacombe CRC.
Box 1912, Lacombe, AB T0C 1S0

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Surrey, B.C.
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Anniversaries

"Be subject to one another out of reverence for Christ." (Eph. 5:21)
We give praise to God in the celebration of our parents' 40th wedding anniversary on July 4, 1986.

EELKE and AKKE RYPSTRA
(nee Tjalsma)

Congratulations and love from your children and grandchildren:
Wilma & Herman Slot; Michelle, Kimberly, Tanya, Jessica — Ajax
Obie & Ria Rypstra; Joel, Jonathan, Nathan, Rebecca — St. Ann's
Will & Wilma Rypstra; Kevin, Shannon, Shaylyn — Georgetown
Trudy & Wade Coborn; Matthew — Bowmanville
Annette & Peter Hamilton; Geoffery, Alicia — Oshawa
Fred & Michelle Rypstra; Stephen, Ryan, Erin — Bowmanville
David Rypstra — Bowmanville
Home address: 84 Elgin St., Bowmanville, ON L1C 3E4

Obituaries

"Want wij weten, dat, indien de aardse tent waarin wij wonen, wordt afgebroken, wij een gebouw van God hebben, in de Hemelen, niet met handen gemaakt, een eeuwig huis." (2 Cor. 5:1)
Na de leeftijd van 76 heeft de Heere op 15 juni 1986 zijn moegestreden kind en onze vriend en medelid

KOOP GRITTER

thuis gehaald.
Het is onze bede dat de Heere in het bijzonder zijn vrouw en kinderen nabij wil zijn in dit verlies.
De Golden Age Club, Fenwick, Wellandport.

JEREMY RYAN HENSEN

On May 26, 1986, our Lord God called our precious son, Jeremy Ryan, in his seventh year, home to be with Himself in glory forever. Loved son of Kleis and Mary Jane Hensen; dear brother of Jason, Jonathan and Joshua. Dear grandson of Mrs. Cornelia Van Dyk and Mr. and Mrs. Kleis Hensen, all of Brantford. Great-grandson of Mrs. G. Hensen and Mrs. J. Zuilhof of The Netherlands.
Loving nephew of:
John & Frances Hensen — B.C.
William & Janet Hensen — Ohio
Ed & Lori Hensen — St. George
Phil & Shelley Hensen — Brantford
"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

On Tuesday, June 24, 1986, the Lord took unto Himself our beloved mother, grandmother and great-grandmother in her 79th year.

AUGUSTA GOOITSKE (Grace) KESIMAAT
(nee Koers)

Her children:
Trix Super — Stratford
Irene & John de Jong — Burlington
John Kesimaat — Burlington
Albert & Thea Kesimaat — Burlington
Her grandchildren:
Rick, Mike, Dave, Rob & Susan de Jong
Angela & Jeff Eelkema
Michelle & Brian Super
Melody & Anita Kesimaat
Henry, Mark, Peter Kesimaat
Her great-grandchild: Bradley Eelkema
Also survived by two sisters, Mrs. Mien Holwerda, Holland and Mrs. Hilda Struyk — Dunnville.
Funeral services were held Friday, June 27, 1986, at 11:00 a.m., First Reformed Church, 201 Paradise Rd., N., Hamilton, Ont. Interment Riverside Cemetery, Dunnville, Ont.
Corr. address: 981 La Salle Park Rd., Burlington, ON L7T 1N1

Anniversaries

1961 June 30 1986
"No one has ever seen God: if we love one another God abides in us and His love is perfected in us." (1 John 4:12)
With praise and thanks to our God, we are privileged to announce the 25th wedding anniversary of our parents and grandparents,

HENK and HENDRIKA TEMPELMAN
(nee Van Lenthe)

Congratulations Mom and Dad!
May the Lord keep you in His care and bless you with many more happy years together.
With much love from your children and grandchildren:
Henry & Jeannette Veurink (fiancee)
Sharon & Gary Hoogsteen; Michelle
Diane & Hans Veurink; Judy
Gerald & Linda VanderWees (girlfriend)
Brenda
Home address: 545 Gratton Rd., R.R.#11, Thunder Bay, ON P7B 5E2

Obituaries

"But the steadfast love of the Lord is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children, to those who keep His covenant and remember to do His commandments." (Ps. 103:17,18)
We mourn the loss of our very dear son and brother,

RANDOLPH (Randy) WALTER KLEER

who died suddenly on June 19, 1986, in his 19th year.
We mourn, but not as those who have no hope.
Always lovingly remembered by:
His mother: Willy Suk-Kleer
His brothers and sisters:
Rick & Chris — Toronto
Nancy — Toronto
Rob & Lisa (fiancee) — St. Catharines
Predeceased by his father Walter Kleer on February 17, 1975 and by his step-father Bill Suk on December 25, 1982.
Funeral service was held at Covenant Chr. Ref. Church, St. Catharines, on June 21, 1986. Rev. Jack Vos officiating. The service at St. Davids Cemetery was led by Rev. Adrian Van Geest.
Address: 13 Atwood St., St. Catharines, ON L2R 1G9

Andijk, NH — Millgrove, Ont.
Feb. 15, 1900 June 16, 1986
Gone to her eternal home forever to be with her Lord and Saviour,

PIETERTJE MANTEL-Vriend

"It is well with my soul."
Beloved wife of the late Cornelus Mantel for 56 years.
Loving and caring mother of:
John & Marian Mantel — Modesto, Cal.
Carol & James Prins — Troy, Ont.
Peter & Evelyn Mantel — London, Ont.
Dorothy & Doug Reitsma — Caledonia, Ont.
Tina & Kryn Van der Berg — St. George, Ont.
James & Louise Mantel — Kelowna, B.C.
Elly & Clarence Veldhuis — Millgrove, Ont.
Dear Oma of 37 grandchildren and 16 great-grandchildren. Her "smile and cheerfulness" was loved by all.
Memorial service was held Wednesday, 8 p.m. at the Dundas Calvin Chr. Ref. Church led by pastors Richard Stienstra and Peter Mantel.

The Lord is my shepherd, I shall not want.

Anniversaries

With thankfulness to God who has kept my Dad and Mom

JOHN and ANN SENNEKER
(nee Slomp)

together for 25 years.
May He keep you in His care for many years to come.
Your loving daughter Helen.
Home address: Box 247, Vauxhall, AB T0K 2K0

1931 July 30 1986
With praise and thanksgiving to God, we announce the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,

KLAAS and NEELTJE TIEL
(nee Vroegop)

It is our prayer that God will be near you and keep you in His care for the years to come.
Congratulations and love from your children:
John & Laura Tiel — Winnipeg, Man.
Jennie & Pete Boer — Winnipeg, Man.
Margaret & Bert Hoftyzer — Belleville, Ont.
Nick & Berdina Tiel — Three Hills, Alta.
Nelly & Alex Morrison — Sarnia, Ont.
Abram & Alice Tiel — Balmoral, Man.
21 grandchildren and four great-grandchildren.
Home address: Box 1254, NW22 142E, Stonewall, MB R0C 2Z0

Congratulations and best wishes!

Obituaries

"In my Father's house are many mansions." (John 14:2a)
On June 8, 1986, the Lord took unto Himself at the age of 90 years, our dear mother, grandmother and great-grandmother,

ANTJE MIEDEMA
(nee De Vries)

Predeceased by her husband Auke in 1969.
Dear mother of:
Jack & Betty Miedema — Thunder Bay, Ont.
Jetske Terpstra — Thunder Bay, Ont.
Durk & Pietsie Miedema — Thunder Bay, Ont.
Joop & Rinnie Miedema — Baarn, The Netherlands
Rita & John Riebot — Dunnville, Ont.
Renny & Joe Vanden Broeke — Murillo, Ont.
24 grandchildren and 34 great-grandchildren.
Funeral services were held on June 11, 1986, with Rev. Arie Leegwater officiating.

On June 3, 1986, the Lord took to Himself our dear father, grandfather, and great-grandfather,

HENDRIK TEMPELMAN

at the age of 79 years.
"The Lord's my shepherd ..." (Psalm 23)
Dear father of:
Hennie & Louie van Ramshorst — Thunder Bay
Derk Jan & Anneke Tempelman — Thunder Bay
Gerrit & Willy Tempelman — Thunder Bay
Henk & Hendrika Tempelman — Thunder Bay
Jan & Teeny Tempelman — Thunder Bay
27 grandchildren and 22 great-grandchildren.
Funeral services were held on June 7, 1986, in First Chr. Ref. Church of Thunder Bay with Rev. Leegwater officiating.

Classifieds

Anniversaries

Calgary, Alta. Iron Springs, Alta.
1956 July 12 1986
It is with great joy and happiness that we announce the 30th anniversary of our parents,

JOHN and JUDITH VAN DER KOOI
(nee de Roos)

Congratulations Dad and Mom.
It is our prayer that the Lord will continue to bless and keep you in His care.
With love from:
Ann & Albert; Dwayne, Susan, Jody, Pamela — Taber, Alta.
Henry & Wendy; Robyn — Picture Butte, Alta.
Ena & Rick — Oromocto, N.B.
Ed & Laurie; Shanda, Jonathon — Edmonton, Alta.
Alan — Brooks, Alta.
Sylvia — at home
Neil — at home
Box 128, Picture Butte, AB T0K 1V0

1961 1986
"Want Hij verwondt en Hij verbindt, Hij slaat en zijn handen helen." (Job 5:18)
As children and grandchildren we express our gratitude to that God who heals in announcing the 25th wedding anniversary on July 19, 1986 of

SIERT and DINY WOLTERS
(nee Van der Heide)

We hereby publicly express our love, respect and appreciation for both of you, and wish you the continued enjoyment of God's blessing in your life together, whatever the future may bring.
"The Lord will keep your going out and your coming in
from this time forth and forevermore." (Psalm 121:8)
Nienke & Harry Van Dyke; Margaret, Hanna — Victoria, B.C.
Margaret & Henry Kuyvenhoven; Ray, Marcel, Monica, Carolyn, Salome — Victoria, B.C.
Al & Alice Wolters; Victor, Benita — Hamilton, Ont.
Ted Wolters — New Westminster, B.C.
Mark Wolters — Victoria, B.C.
Lucinda Wolters — Victoria, B.C.
Norman Wolters — Victoria, B.C.
Home address: 4821 Elk Rd., R.R.#5, Victoria, B.C. V8X 4M6

Help Wanted

Christian Chartered Accountant in rural Ontario town requires **chartered accountant** to assist in development of rapidly expanding public practice. Partnership opportunity for the successful candidate. Send resume to Box 940, Uxbridge, ON L0C 1K0

APPLICATIONS INVITED
for the full-time position of

ADMINISTRATIVE CO-ORDINATOR

of the
Christian Reformed Church's Committee for Ministry with Retarded Persons

RESPONSIBILITIES:
Consult with pastors, elders and deacons; assist families; edit newsletter; disseminate information.

QUALIFICATIONS:
M.A. or experience in developmental disabilities. Organizational, writing, and speaking abilities. Vision re. development of uniquely Christian services. Commitment to Reformed, Christian faith.

•

Send resume or request for job description by August 31, 1986, to:

DR. THOMAS HOEKSEMA
Calvin College
3201 Burton St., S.E.
Grand Rapids, MI 49506
U.S.A.

Help Wanted

Looking for Christian woman in the Grimsby area to **babysit** 9-month-old baby boy starting in September for five days a week. For more information call Chris at 945-0452.

Experienced **driver/sales person** required for St. Catharines-based wholesale florist. Phone (416) 685-5401.

Married couple wanted on dairy farm in the Barrie area. Opening available any time in July. Must be good milker and familiar with equipment. Excellent house available. Wages according to experience. Call Harry or John Eisses at (705) 436-1980 or 436-1109.

Help Wanted

Nanny required for 2 year-old. Housekeeping, live-in. Starts September. Call (416) 654-2716.

Ministers

Guest Ministers
The First Chr. Ref. Church of Vancouver, B.C., is in need of **pulpit supply** for July and August. Ministers coming to Vancouver for EXPO '86, are invited to contact Rees Jens at (604) 271-3585.

For Sale

For sale: Estey Reed Organ, 9 ranks, 2 manuals, full pedal board, electric motor, walnut cabinet, excellent condition. (416) 383-1364.

RESEARCH ASSISTANT

The Christian Farmers Federation of Ontario is expanding its research and educational work and is in need of an additional staff person to do this.
Responsibilities include: public policy research, membership development and support for Federation meetings.
Valuable assets: experience in public policy research or development, familiarity with agriculture and an understanding of Christian action groups.
Position begins in the fall.

Apply to:
CHRISTIAN FARMERS FEDERATION OF ONTARIO
115 Woolwich St., Guelph, ON N1H 3V1

REDEEMER COLLEGE

requires part-time instructors for the 1986-87 academic year in the areas listed below. Applicants should hold an advanced degree and should be committed to teaching from a Reformed Christian perspective. They will be expected to teach three hours per week.

- **Computer Science** (Introduction to Computing for Science)
- **Economics** (Introductory Micro-Economics)
- **Education** (Reading and Language Arts)
- **French** (Intermediate Level)
- **History** (Early Modern Europe, 1660-1789)
- **Psychology** (either Motivation and Emotion or Learning and Behaviour Modification)
- **Political Science** (Canadian Government or International Relations)

Direct inquiries and applications to:
Dr. James R. Payton, Jr., Academic Dean
Redeemer College
467 Beach Boulevard
Hamilton, Ontario L8H 6W8

THE KING'S COLLEGE

A Christian Liberal Arts College

STUDENT LIAISON OFFICER

The King's College, a Christian college offering university-level education, has an opening for a field representative in student recruitment and promotion. Responsibilities include visiting schools and churches to provide prospective students with academic counselling and promote the College among its constituency.

Applicants must have good verbal communication skills, at least two years of university-level education, a familiarity with Christian post-secondary education, and should assent to the College's educational philosophy. Considerable travel required (college car provided). Salary commensurate with experience.

Send letter of application, resume, and the names of three references to:
Dr. Robert D. Day
The King's College
10766 - 97 Street
Edmonton, AB T5H 2M1
or call (403) 428-0727 for further information
APPLICATION DEADLINE: August 1, 1986

Teachers

CHATHAM: Calvin Christian School Society of Chatham, Ont., will require services of a **kindergarten teacher** to fill an interim position. Duties to commence in November, 1986. For further information and application write to: Mr. John Postma, Principal, Calvin Chr. School, 72 Tissiman Ave., Chatham, ON N7M 4G5. Tel: 1-519-352-4980 (school) or 1-519-352-7427 (residence).

ORANGEVILLE: Orangeville Chr. School is in need of a **part-time remedial** teacher for 1986-87. This position involves four mornings per week and could be combined with principal's relief for one day per week. Applicants should contact the school at (519) 941-3381 or Mrs. Jatie Aukema at (519) 925-5671.

OSGOODE, Ont. : Community Christian School, in the Nation's Capital Region, needs a half-time **French** teacher for 45 students, grades 1-8. Send applications and inquiries to: Mr. B. Bronsema, Principal, CCSA, Box 540, Metcalfe, ON K0A 2P0. Phone: (613) 821-3669 (school), (613) 821-2123 (home).

For Sale

For sale in Rainy River, Ontario: **Bakery;** good business with attached residence. Owner wishes to retire. Close to Emo Chr. Ref. Church and Christian school. Phone: (807) 852-3830.

For sale in Strathroy, Ont.: **Bakery.** European-style pastries, imports and meats. A nice family project with a good return. Easy terms. Owner has other interests but is willing to train new owner. Phone: (519) 245-5450 eve.; (519) 264-2638 days.

Personals

Widow mid 40's, 5'7" would like to come in contact with sincere CRC gentleman. I am financially independent and in good health. Enjoy quiet evenings at home. Also love to travel. Letters with snapshot please, to Box #2434, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Person needed to hold 1st mortgage for young working widow with 3 children. Have approximately 50% down. Anyone willing and able to help this young family to own their 1st home please reply to Box #2426, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Accommodation

Bed and breakfast
North of Teeswater; 4 km west on 12 Con. Culross, off Hwy. #4, south of Hwy. #9. Contact Gwen Albada. Phone (519) 392-8259, R.R.#1, Holyrood, ON N0G 2B0

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

College girl seeks accommodation in West Hamilton or Brantford area by August 1. Prefers small apartment or sharing apartment. Call Monica at (416) 387-4748 Mon. thru Thurs. after 6 p.m.

Room and board near McMaster University for 2nd year nursing student. Call Annita Damsma at (519) 357-2983 or write R.R.#2, Teeswater, ON N0G 2S0

Message to all C.C. subscribers!!

Please take a moment of your time to read this important message.

In order to keep our subscriptions up to date, we spend thousands of dollars each year in postage sending out renewal notices, etc. In addition, Canada Post charges us an extra fee for using the postage-paid business reply envelopes. This means that in order to get a subscription renewed we have to pay close to 80 cents in postage alone!

The computer label on your *Calvinist Contact* copy shows the month in which your subscription is due. If your label shows that your subscription is due one, two or three months from now, *kindly consider sending us the renewal fee ahead of time.* This way, you will be assured that C.C. will be coming to you regularly, as well as saving us time and postage expenses!

We appreciate your cooperation. Please use the coupon below when sending us your renewal fee.

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P.S. If possible, glue your label in this space, or enclose it.
Send to: **99 Niagara St., St. Catharines, ON L2R 4L3**

Classifieds/Events

For Sale

For sale: approximately 750 Dutch books. No catalogue available. $1.00 each plus $.50 shipping and handling per book. Prepaid orders only. Miss Corry Schaik, 10 Arthur St., Strathroy, ON N7G 2H1

For Rent

Collingwood Condo
Sleeps 6; beach, pool, tennis, riding, at $350 a week. Call H. Bloemsma (416) 648-2182.

Real Estate

100 acres fully tiled. Large bank barn setup for dairy plus hogs. Beautiful two storey brick home, new kitchen. Cows and quota may be purchased.

291 acres dairy farm approx. 180 workable. Drained where needed. Newer free stall barn and milking parlour. Newer heifer barn plus bank barn. Two silos with tops and unloaders. Wonder shed, steel. Very good brick home. Cows and quota may be purchased.

195 acres on paved road near Listowel. Well drained land. 15 acres bush. Four bedroom home, very well kept. Large barn presently used for hogs and veal. Newer implement shed. Four steel granaries. 200 amp. hydro. Hangar and airstrip.

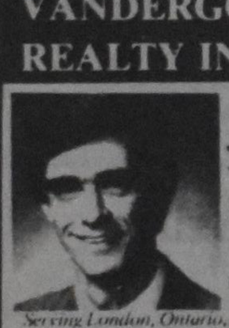
Brick bungalow, kitchen, diningroom, livingroom with fireplace, two bedrooms, den, laundry and three pce. bath on main floor. Finished basement with family room, fireplace, two bedrooms and three pce. bath. Oil and wood combination hot water heating. Double garage. Small barn. Extra large lot. All above properties close to Christian school and churches.

Contact P.H. HILLER REALTY LTD.
935 Main St., W.
Listowel, Ont.
Ph: 519-291-1544 Eve
Albert Carson 291-1395
or Bill Baker 291-2912

For sale: Southwest Ontario; 23,000 sq. ft. greenhouses with good size barn and cold storage. Current crops: violets, hanging baskets and box plants, mainly for chain stores. Good clientele and good returns. Owner willing to finance with $100,000 down. Other listings available too.

Call Chris Galenkamp
(416) 688-1490, (416) 937-0092
or write:
Canada Trust Realtor
104 Welland Ave.
St. Catharines, ON L2R 2N3

VANDERGOOT REALTY INC. VRI



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For Rent

Only minutes from Fonthill and Welland: 3 bedroom, 1½ storey country home with garage and barn buildings. Available Sept. 1, 1986.

Call:
D. Schouten Real Estate Ltd.
892-2310

Florida-Palmetto: Mobile home in trailer park. Sleeps 4; fully equipped. Available Nov. and Dec., 1986. $125. per week or $500. per month (U.S. funds). Call (416) 659-7024, after 6 p.m.

A nicely decorated apartment in Ancaster, approximately 2 miles from Redeemer College. New modern furniture, a sitting room and bedroom, own full bathroom, use of kitchen and laundry room, parking and utilities included. Ideal for 2 girls. Babysitting opportunities. $330 per month. Phone: (416) 648-4223.

Vacations

Sandy Bay Cottages
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"A family resort"
Come and enjoy all the improvements we have made over the past four years. Comfortable housekeeping cottages, sandy beach, children's programs, rec. hall, store, boats and motors. Inquire about our off-season vacation packages. Call or write for brochure and newsletter: Art & Sue Breeze, R.R.#1, Hastings, ON K0L 1Y0; Tel: 1-705-696-2951.

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Family resort with housekeeping facilities. Please phone collect or write for brochure to Ton or Cathy Struyk.

Falcon Rd.
Huntsville, ON P0A 1K0
Tel: (705) 789-2603

Vacations

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R.R.5, Forest, ON N0N 1J0
Phone: (519) 899-4415
or (519) 337-6031
Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.

Lang's Resort and Campgrounds
Rice Lake
Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1986.
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Lang's Resort and Campgrounds
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* Airconditioning
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Chalet in the Georgian Bay area. Beautiful view overlooking the bay and the Beaver Valley. Quiet and secluded area. Fully furnished, 2 bedroom, living room with 2 bed chesterfields, 2 3 pce. bathrooms and kitchen. Approximately 20 min. from Collingwood CRC. Available for weekends or by the week during April and May. After that by week only. For more details write: Roger Dykstra, R.R.#2, Box 7, Clarksburg, ON N0H 1J0; (519) 599-3789.

Events

Wy sille wer in
FRYSKE DEI
hâlde, en wol op
19 July 1986
yn Chrysler Beach by Morrisburg
't Begjint om 10 oere de moarns
Spultsjes op 't lan
Rein of sinne skyn.

Events

Changes and Choices

Making Choices in a Changing World

28th Annual ICS Niagara Family Conference
Dr. Richard Mouw, Keynote Speaker

- Workshops on changes in family life, church, workplace, media, technology, status of women, worldviews, personal relationships
- Worship services with Rev. H. Samplonius and Rev. H. Wildeboer
- Inspirational singing
- Special programs for children and young people
- NFB films "It Wasn't Easy" and "Liberation," and Inter-Varsity's SPECTRUM multimedia show
- Christian fellowship, sports, relaxation
- Camping and dorm lodging

August 1-4
Niagara Christian College

Contact:
Institute for Christian Studies
229 College Street
Toronto, ON M5T 1R4
Phone (416) 979-2331

28 YEARS OF CONFERENCES

Come to the Drayton Reunion
August 1-4, 1986

Former residents, teachers and students are invited to help celebrate this weekend. A variety of activities will be held.

- Parades
- Barbeques
- Baseball games
- Klompendancers
- Fireworks ... and lots more

including community church service Sunday afternoon, August 4.

Calvin Christian School will also take part and will have "Open House" on Saturday, August 2. Come see the new gym, Kindergarten and other additions. Meet and visit old friends.

Adequate camping facilities available.

For more information call
519-638-2049 or 519-638-2665

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I want to feel God's hand on my work. Please send job information.

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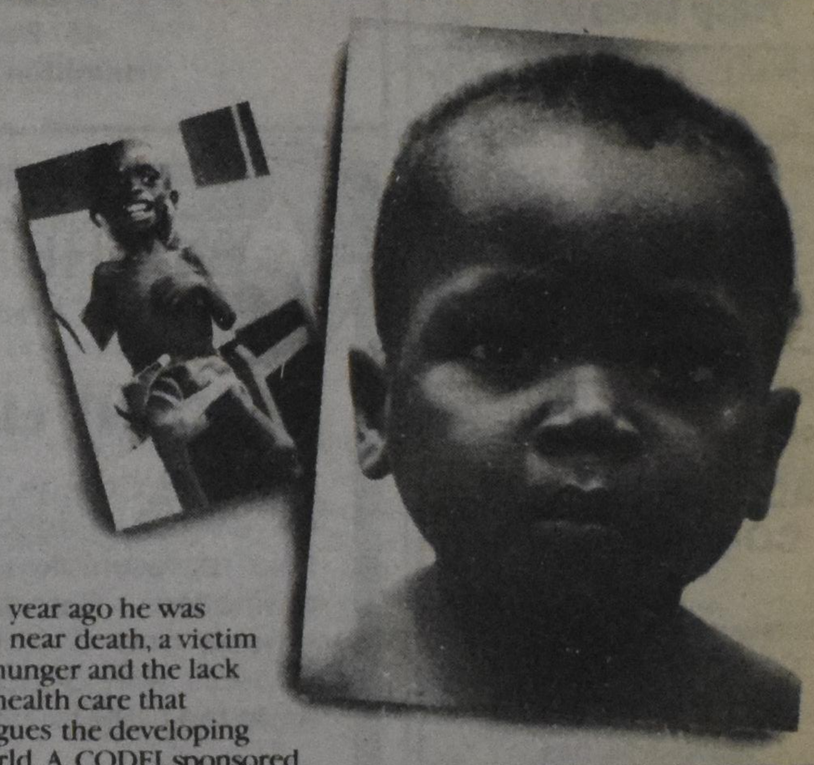
PATRICK TUMBA DOESN'T KNOW WHO TO THANK...



A year ago he was near death, a victim of hunger and the lack of health care that plagues the developing world. A CODEL sponsored health clinic in Liberia saved and transformed his life. CODEL is a cooperative effort of Protestants and Catholics responding to human need in 42 countries. These projects are in health, agriculture, community development and education.

When people work together, pool resources and respond to human need, the Patricks of the world find new life and hope. That's thanks enough!

Islands of hope in a world of desperate need.

AND HE CAN THANK YOU TOO, THROUGH CODEL!

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CODEL INC.
Coordination in Development
79 Madison Ave., N.Y. N.Y. 10016 212-685-2030

I want to support development work in: Education ☐ Health ☐ Agriculture ☐ Community Development ☐ General Program ☐ In Africa ☐ Asia ☐ Latin America ☐ Please put me on your mailing list so I can read about your work ☐ Please send me an annual report ☐

Name _____
Address _____
City _____ State _____ Zip _____

All contributions are tax deductible. Make checks payable to CODEL, Inc.
$10 ____ $25 ____ $50 ____ $100 ____
$500 ____ Other _____ Thank you!

Events

Women and men consecrated to ordained ministry in Hungary

Eszter Karsay

BUDAPEST (RPS) — Ever since 1917, when two women succeeded in being admitted to the Theological Faculty of the University in Budapest, women have been able to study theology in Hungary. The religious role of women in the early years was confined to instructing children in schools and churches; and until very recently they were only allowed to preach and teach.

After the Second World War, when the structure of society became socialist, the position of women has been generally changed by law, they were given equal rights in work, social movements and in many spheres of life. Thus theologians were challenged to change and re-evaluate their thinking about women's ministry. More and more women applied to study theology and were eager to work for the church. At the same time the need for more pastors urged the church to revise its position.

In 1967 the synod allowed women trained theologically to act as assistant ministers. Since then they have been able to work full time — preaching, conducting worship services, leading Bible study groups, preparing children for confirmation, counselling people. Certain restrictions were made though; for example, they were not allowed to preside at communion, baptism, funerals and weddings nor to wear a clerical robe. However, during these past few years theologians have worked out an intensive biblical-exegetical study on women's ministry and the ordination of women. An important question has arisen out of this research as to whether or not ordination should be allowed in the Reformed Church at all, since it does not have a clerical "ordo." The study has been going on in that context for years. In the meantime, the synod voted to give equal rights to women in the ministry in 1981. In impressive ceremonies, women wearing the traditional robe, took the ministerial oath and were blessed by the bishops.

Final decision

At that stage women ministers still did not have the right to be elected by a congregation. Ordination itself had not been clarified theoretically and theologically. It was in fact a further four years before either men or women were ordained. The final decision, after serious consideration also of the renewal of the liturgy, was made on November 12, 1985, when the Synodical Council met.

The need to ordain both men and women ministers has been declared by church law. It has been found that ordination is not only a juridical act — candidates need recommendation from a congregation and from the body of ministers of the local church district — but should also be a spiritual event that expresses a life-long commitment to ministry. After a period of spiritual preparation, 43 women and 45 men of one of the four church dioceses in Hungary were consecrated to the ordained ministry by the bishop and eight deans on January 30, 1986.

Law into practice

Of course putting the law into practice is not easy, there are still fears, questions and problems. As I see and have experienced during my 10 years of ministry, many prejudices still exist among both church members and ministers, such as: "Women are weak and emotional therefore they cannot make decisions"; "they are not good at leading"; "they cannot be relied on because they get married and give birth to children" and "perhaps their husband is a lay person or worse, not a Christian." These practical problems can only be solved in practice. But the jealousy of male ministers, who have to face a new situation working together with women, has also to be overcome by practising Christian love and respect. I have met some Christians too, who on the basis of the so-called evangelical fundamental theology, were strongly against women ministers, referring to those well-known Pauline passages.

The fact is that now that more and more women are called to the ministry — half of the theological students are women — more and more congregations are willing to accept their services.

In the end, what is most important however, is that along with an ever growing number of churches throughout the world, the Reformed Church in Hungary also recognizes that God calls and blesses the ministry of both men and women.

Eszter Karsay is a minister in the Reformed Church in Hungary

CALENDAR OF EVENTS

July 14-17	17th Annual Calvinette Counsellors Convention at Carleton University, **Ottawa**, Ont. Theme: "Peace Through God's Promises." For info. call (613) 258-2174.
July 31-Aug. 2	1986 Cadet Counsellors Convention, **Toronto.** For more information call Ed or Cindy Kooistra at (416) 775-5625 or contact your winter or spring *Clarion*.
Aug. 1-4	28th Annual Niagara ICS Family Conference. Theme: "Changes and Choices." Keynote speaker: Dr. Richard Mouw. At Niagara Christian College, **Fort Erie**, Ont. For infor. contact ICS at (416) 979-2331.
Aug. 5-7	1986 Coffee Break Convention at Red Lion Inn, **Bellevue, WA.** Main speaker: Rebecca Pippert. Contact Edna Kuipers, 19217-55th NE, Seattle, WA 98155 or phone (206) 365-9945.
Aug. 6	Organist John W. Vandertuin in recital at l'Oratoire St. Joseph, **Montreal**, PQ, at 8:30 p.m.
Sept. 13	All-Ontario Meeting of CPJ community reps at the ICS, 229 College St., **Toronto**, Ont., starting at 10 a.m.
Sept. 19-20	Fraser Valley Chr. High Cross-Country Team reunion. For info. call: Luke Van Harmelen at (604) 581-7624.
Sept. 20-21	25th Anniversary Celebration at John Calvin Christian School, **Guelph**, Ont. Sept. 20: Reunion, Banquet and Rally. Sept. 21: Thanksgiving services. For banquet tickets call: (519) 824-8416.
Sept. 26 & 27	Concert by Homeward Bound. For more information contact Agnes Van Dyke, R.R. #1, Atwood, ON N0G 1B0 or phone: (519) 356-9006 after 6:00 p.m.
Oct. 3-4	75th Anniversary of the "Christelijke School", **Aalden/Zweelo** (Dr.), The Netherlands. For info. contact: Mevr. F. Pronk-Hagenauw, Brinkmaten 14, 7854TK, Aalden (Dr.), The Netherlands.
Oct. 3	Organist John W. Vandertuin in recital at Chalmers United Church, **Woodstock**, Ont., at 8:00 p.m.
Oct. 4	"There's a Big Mac in Your Life: A Conference on the Macdonald Royal Commission Report." Sponsored by the Christian Labour Association of Canada. Speakers: Dirk de Vos and Ed Vanderkloet. At John Knox Chr. School, 82 McLaughlin Rd., S., **Brampton**, Ont., 9 a.m. - 3:15 p.m. For more info. call: (416) 744-2340.
Oct. 11	Organist John W. Vandertuin in recital at Picton United Church, **Picton**, Ont., at 7:30 p.m.
Oct. 17-24	Visit Mexico (from a missionary perspective). Tour leader: Rev. Chester Schemper of the World Home Bible League. For info. phone: (416) 741-2140.
Oct. 25	The All-Ontario Christian Male Choirs will hold a concert in the Central Elgin Collegiate Institute, **St. Thomas**, Ont., at 7:30 p.m. Tickets $4.00 (pre-sold only). Contact: Herman Hiddink, 5 Brock St., St. Thomas, Ont., or call (519) 633-0309.
Oct. 25	Special Holy Spirit Conference to the Reformed Faith on campus of Redeemer College's new location in **Ancaster** (Hamilton) Ont. All-day Saturday. Includes Praise & Worship Service, workshops on fruit, gifts and leading of the Holy Spirit. Plus giant evening Praise and Communion service. Music ministry by Grace Reinders and Colleen Reinders of Unity Music Ministries and the Celebration Singers. Speakers include Rev. Bernard Warren, Rev. Henry Lunshof, Rev. Jerry Van Der Veen, Dr. Marvin Baker and Gerrit Verstraete. Plan to attend. Register early. Call Christian Communications Centre, Mississauga, Ont.; (416) 890-3222.
Oct. 27-28	Evangelical Theological Society Regional 24-hour Retreat at the **Guelph** Bible Conference. Theme: "Believing in Jesus — Following Jesus." Participants: John Bolt, Richard Longenecker, Clark Pinnock, Ian Rennie and Doug Webster. For info. write: Evelyn Pimentel, 6 Allanson St., Hamilton, ON L8N 1W5.
Nov. 8-9	25th Anniversary **Wallaceburg** Chr. School. For info. call C. Dykhouse at (519) 627-8632. All alumni and former staff welcome.
Nov. 21	Christian Counselling Services' 20th anniversary celebration brings Dr. Scott Peck, Christian psychiatrist and author, for two afternoon seminars and an evening dessert-and-lecture at the Harbour Castle Hilton Hotel in Toronto. 12 noon - 7:30 p.m. Call (416) 489-3350.

Advertising Deadlines

Dated	Mailed	Display ads	Classified ads
Friday, July 18, 1986 no issue			
Fri. July 25	Fri. July 18	Tues. July 15-8:30a.m.	Tues. July 15-8:30a.m.

PLEASE TAKE NOTE OF DEADLINE CHANGES IN ORDER TO HAVE YOUR AD PLACED AT THE APPROPRIATE TIME.

The Smithers-Telkwa Christian School Society
plans to celebrate, the Lord willing, *25 years of Christian Education*
on October 24th, 1986
All former teachers or other persons are heartily invited to join us in our evening of praise and thanks to God for His goodness to us over the past 25 years.

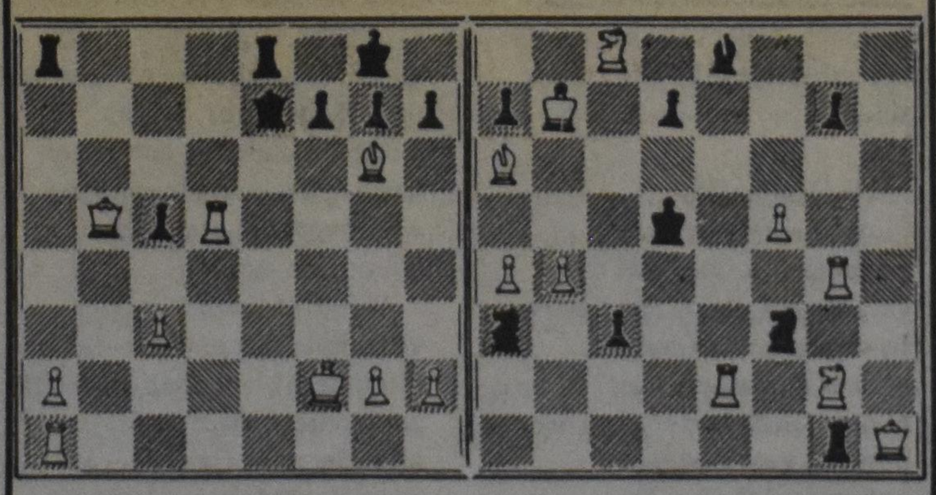
Let's Play Chess

P. Layer

FIRST SERIES OF PROBLEMS IN THE SUMMER

#1100
Game Position
8

#1101
G. Visscher, Holland, 1937
9



9 — **Black to play and win 3 pts.**

10 — **2 mover** **2 pts.**

Notes

1. The position in number eleven hundred occurred after White took a piece on KN6 with his Bishop. Black now has a chance to win. Please give the full solution for 3 points.
2. The Black King is on his own in the centre of the board. Not very game-like. Players usually feel proud when they find moves like White must make to mate in two, however. Please give the key and threat, if any.
3. The deadline for all summer problems is September 20, 1986.

ATTENTION ATTENTION ATTENTION ATTENTION

Calvinist Contact 1986 Summer Schedule

As in previous years, *Calvinist Contact* will have fewer issues during the summer months.

Readers, subscribers and advertisers, please take note of this!

C.C. will **not** appear on the following dates: **July 18, August 1 and August 8.**

Deadline for the July 25 issue is Tuesday, July 15!!!

(for others see Calendar of Events this page)

The C.C. office will be closed, due to staff vacations, from **Monday July 21 to and including Monday, August 4.**

Stan De Jong,
Manager

Looking for a job? Why not check our classifieds on page 19.

Dutch

Van Halsema's Onthullingen

Brieven uit Canada (4)

Herman de Jong

Als Oma jarig is krijgt ze altijd een lading brieven van al haar kleinkinderen en dat zijn er heel wat. Daar zit ze al weken lang naar uit te zien en owéé als er een brief mist. Op onverklaarbare wijze hebben ineens al die Canadese jongens en meisjes zich de Hollandse taal meester gemaakt. Mijn verjaardagsbrieven komen gewoonlijk in het Engels vanwege het feit ... maar dat wist u al! Maar Oma vindt het Engels nog altijd een vreemde taal. Ze had liever gehad dat de Babylonische spraakverwarring zich tot drie of vier Hollandse dialecten beperkt had. Natuurlijk zitten de moeders van onze kleinkinderen avond aan avond te zweten om die brieven te vertalen. De taal der moderne jeugd is òf schrikbarend moeilijk als die jeugd een Universiteitsopleiding geniet, of ze maken er maar een dom grammatikaal potje van.

Derk van Marietje preekt in het Hollands en zal het dus ook wel kunnen schrijven. Afgaande op de brieven die hij aan zijn Oma adresseert, dacht ik dat sommige zijner gemeenteleden wel eens onder de kerkbanken liggen te kronkelen van de lach. Nu dan, vorige week mocht Margriet haar 81ste verjaardag in *tamelijke* gezondheid vieren. Ze knapt altijd wat op tegen de zomer. Ik bracht haar het gebruikelijke kopje thee in bed, met een beschuitje met muisjes. Ik dacht dat dat voor de verandering wel eens leuk voor haar zou zijn. Dreisen had ze in de uitverkoop; er worden zeker niet meer zoveel kindertjes geboren. Jammer dat de meeste muisjes het bed niet bereikten. Gelukkig kun je muizekeuteltjes lekker in die moderne vloerkarpetten trappen. En Margriet stofzuigt nog altijd zonder bril. De hele week al had de postbode het gezin Van Halsema hartelijk verwenst. Stapels brieven, hè? We hebben er een gewoonte van gemaakt al die brieven op de verjaardagsmorgen te openen. Zoveel heerlijke, blijde verrassingen!

"Trek me maar eens op, jongeman," zei Margriet opgewekt, "en geef me mijn bril." Feilloos haalt ze Derk's epistel eerst uit het stapeltje, hetgeen maar weer aantoont dat de dominee-kleinzoon nog altijd een streepje voor heeft. Terwijl ze Derk's brief ademloos leest — wat schrijft hij toch leuk Nederlands hè Jan — aanschouw ik haar nog blozend gelaat. Nog altijd is ze een knappe meid. Dat zegt zelfs onze buurman Schouwenaar die gewoonlijk met luikende ogen alle schoonheid in de wereld met een gang voorbij schiet met het oog op zijn zeer zwaar-godsdienstige levenspraktijken. Ik haal nog maar eens een kopje thee, want Derk's brief wordt altijd twee keer gelezen, om des dominees fijne gedachtengang te volgen. Eindelijk krijg ik em in handen. Mag ik het u voorlezen? Het bedroeft mij dat u één of twee taalfoutjes gaat ontdekken, maar je kunt van zo'n knaap natuurlijk niet verwachten dat hij onberispelijk Nederlands schrijft ...

Liefe Oomaatje,

Aller eerst fan harte gefieliciteert hoor met u 81st verjaardag. What fyn dat u nog by ons is, het hat ook wel anders kun wezen, reit? Ik sie u al sitten in de bed en Opa brengt u een lekker kop tee, voorwaar? Ook u, Opa, van harte gefieliciteert hoor! Verwennen u myn Oma maar vlink fandaag. Ze is het heel waardig, hoor! Ik heb by the N.Z.R.F. uw lievelings versie bestelt: "Komt nu met zang vol zoete tonen." Dat vin Opa fast ook wel aardig. U zegt immers wel eens: spiet mie tot tonen oet. Als u luister om 4.15 pm voor u radio dan siin Truusje en ik in gedagten by jully hoor! Moge de Heere u nog langlastig for Opa en ons allegaartje hier in Canada bewaren, hoor Oma. Maar ... 81 is al heel een leeftyd!

By ons gaat het zeer prima. Truusje loopt op het einde (met de baby) en zit allerliefs ind die regte stoel waar Oma ook so graag in sit als u by ons is. U voor uw rug, en Truus voor de baby. Ons Johnny word net als Opa, gaat steeds meer gekkere dings doen. Gister moes ik hem babysitten en nam hem mee naar myn study in de kerk. Plots hoor ik een freselyk lawaai. Ik spring op fan myn preek en ja hoor daar lag dat marbel doopfont aan mankementen. Nou, op deselfde plaas waar u Oma hem ter doope hield heb ik hem een flink pak voor zyn bum gegeven. Moet je niet denk dat hy criede hoor? Ik was er self meer kapot van dan hy. Hoe ik dat kapotte doopfont verklaar aan de broeders, dat moet ik nog bedenken. Met ons kerk gaat het wel goed. Se syn nu wat aan my gewend moet u maar rekenen. Daar syn nog enkele lieden die my noch steeds het leven wat moeilijk maak, maar ik draag myn kruis geduldig, de Hervorming is ook niet in een dag geflikt. Opa zei al tegen my: Jy moet maar so denken jong, ons Heer heeft een heleboel rare kostgangers. Ach Opa ik kan soms zo daarna verlangen met u even naar de Groot Markt te tipplen voor een lekker zout haring. Hoe duur zyn ze nu? De Hollandse store hier heeft ze noch staan van twee jaar terug (verleden). De nieuwe genaratie hier vreet geen nieuwe haringen meer, zegt de winkelier. Voor sommige mensen zijn zoute haringen net als preeken: je mot ze zo naar binnen kunnen laten gleiden. Sinod is ook al weer achter de rug. Ik was gedelageerde met broeder Wubs, een afstammeling van die Wubs die vroeger een boerdery in Stedum had, waar moeder voor jullie melk haalde in de oorloch. Niet veel bisonders, Sinod, deze keer! De nieuwe gezangboek is goedkeurt, maar zal nog direct niet verscheinen want daar is nog iets niet in orde met the Cathegismes en Three Formen van Enigheid, vanwege de poging het wat meer aantrekkelijk te maken voor vrouwen emancipatie. Maar in myn kerk, wy singen al heleboel van die nieuwe gezangen. De Publieke school had zo'n mooie foto-copier en ik kan goed met de principaal opschiet. 5000 copies heb door dat machien gegaan — sou me wat, se staan millioenen by ons in de schuld. Met Pa en Moe gaat het ook goed. Pa was niet tevreden over myn cathegismes preek. Veels te dogmaties, zy hy. Ik moest het meer in het volle leven zetten. Wel lieve Oma (en Opa) ik zoen u zeer hartelijk en ben de hele dag by u in myn gedachten. Tenminste as Johnny niet de nieuwe doopfont om gaat boxen. DAAAAAG Jullie kleinzoon Derk.

Haar eerste jaar in Canada beviel deze

Ulrika Norberg

Een jonge zweedse beschrijft haar ervaringen in Canada in het volgende artikel.

(Canadian Scene) — Op de 28ste juni pakte ik mijn spullen bij elkaar, ik gaf mijn konijn een afscheidskus en zette koers naar Vancouver. Ik was eindelijk klaar om een nieuw leven te beginnen in een land waarover ik zo veel had gehoord: Canada!

Ik had al sinds mijn vijftiende jaar geweten dat ik uiteindelijk in Canada terecht zou komen. Mijn ouders waren al eerder naar Canada geëmigreerd, maar ik moest achterblijven om mijn studie te voltooien. In de jaren dat ik alleen achtergebleven was heb ik genoeg tijd gehad om na te denken en te dromen, en mijn verwachtingen waren dan ook hooggespannen toen ik eindelijk vertrok.

Ik ben hier nu een jaar en ik heb er nog geen moment spijt van gehad. Ik heb een heleboel meegemaakt, ik heb fijne dingen gezien en ik heb ook dingen gezien die ik niet zo fijn vond.

Gedurende de zomermaanden ben ik er op uitgetrokken om mijn omgeving te verkennen en in mijn eentje heb ik allerlei nieuwe plaatsen en plaatsjes ontdekt. Wat mij het meeste trof was de schoonheid van de ongerepte natuur. Ik herinner me nog de schoolboeken in Zweden met foto's van Canadese bergen, meren en bossen. En nu kon ik al die schoonheid in werkelijkheid zien. Het was nog mooier dan de foto's. In de bergen en op de eilanden rondom Vancouver zag ik landschappen die al mijn verwachtingen overtroffen. Zalmvissen en het zoeken naar mosselen waren nieuwe ervaringen en wie had ooit kunnen denken dat ik nog eens met zeehonden om mij heen zou durven zwemmen.

Tegen het einde van de zomer vond ik een baantje als verkoopster in een winkel in Vancouver. Ik had het er goed naar mijn zin en ik kon goed opschieten met mijn collega's. Maar ik ontdekte ook al gauw dat het niet eenvoudig was om de eindjes aan elkaar te knopen voor mensen met een gemiddeld, nogal laag, loon.

Ik heb ook onprettige dingen meegemaakt en ik ondervond tot mijn teleurstelling dat de houding van werkgevers ten aanzien van werknemers in Canada veel onaangenamer was dan die in Zweden. In Canada heeft een werknemer vrijwel niets te vertellen en zijn opvattingen worden nauwelijks opgemerkt of aangehoord. De boodschap is vrij eenvoudig: Als je het niet naar je zin hebt ga je maar weg! Het lijkt bijna onmogelijk om ook maar ergens enige invloed op uit te oefenen of om je eigen positie te verbeteren. Er is een duidelijk gebrek aan begrip en consideratie.

Er zijn natuurlijk ook voorbeelden van het omgekeerde. Het feit dat Canada uit zoveel verschillende nationaliteiten bestaat leidt ook tot verschillende zeden en gewoonten. En het is uiteraard je plicht om te proberen goed om te gaan met de mensen waarmee je in contact komt. En als nieuwe immigrante heb ik toch echt wel ondervonden dat er in Canada beter voor je gezorgd wordt dan in de meeste andere landen.

Veel mensen hebben dezelfde dingen meegemaakt als ik. Immers de meeste mensen zijn immigranten of hebben voorouders die hierheen geëmigreerd zijn. Zij begrijpen dan ook meestal best dat je in het begin moeite hebt met de taal en ze steken altijd een helpende hand uit.

Ik heb ook ontdekt dat de meeste immigranten — ook al zijn zij met hart en ziel Canadees geworden — toch nog vasthouden aan hun oude tradities. De Italianen houden nog steeds veel van hun pasta, de Zweden vieren nog 'midsommar' en het zou me niets verbazen als de Finnen een sauna in hun huis hebben.

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Het was verstandig om naar Canada te komen

Janina Naras

Als Nederlandse emigranten is het wel eens goed om te lezen hoe emigranten van andere landen het maakten toen ze pas in Canada waren. In dit opstel, dat oorspronkelijk verscheen onder de titel "Canada gave me peace of mind," zien we hoe een echtpaar uit Oost Europa de eerste moeilijke jaren doorbracht zonder hulp van de kerk.

(Canadian Scene) — Waarom komen zo veel mensen naar Canada? Op die vraag zijn natuurlijk verschillende antwoorden.

Gedurende de oorlog zijn mijn man en ik met ons tweejarige dochtertje terecht gekomen in een Duits DP kamp, waar wij vier jaar doorgebracht hebben. We woonden soms met 25 mensen in één kamer. Uiteindelijk belandden we in Engeland, waar ik er nog twee kinderen bijgekregen heb en waar we gelukkig wat geriefelijker konden wonen. Tenslotte besloten we om naar Canada te emigreren waar we in het begin van de vijftiger jaren arriveerden en waar we nu dus al meer dan 33 jaar wonen.

De problemen die wij de eerste jaren hadden in Canada komen stellig in veel opzichten overeen met de problemen die nieuwe immigranten vandaag de dag hebben. Het eerste jaar was het moeilijkste. Mijn man had een baantje gevonden in een cementfabriek, maar we hadden de grootste moeite om een huis of een flat te vinden. Om te beginnen was een heel huis veel te duur en de meeste huiseigenaars wilden geen gezin met drie kinderen in hun huis hebben.

Tenslotte vonden we een klein flatje met twee kamers, maar het was daar zo vochtig, dat we na een paar maanden besloten iets anders te zoeken. We vonden vrij snel een ander flatje, maar toen de eigenaresse ontdekte dat ik in verwachting was vroeg ze ons om te vertrekken. Vandaar kwamen we terecht in een gebouw waar vroeger een schaatsbaan geweest was. Het was in ieder geval beter dan niets en buiten was het koud!

Mijn dochter werd in januari geboren. We wisten niet hoe we het warm konden krijgen in ons huis. Het was 32 graden Fahrenheit. We vroegen de kerk om ons te helpen, maar zij konden niets voor ons doen. We begrepen wel dat we onze problemen zelf op moesten lossen.

We werkten hard en toen we eindelijk genoeg geld hadden voor een eerste betaling op een eigen huis kochten we onze eerste eigen bungalow. Het was de gelukkigste dag van ons leven toen we daar introkken.

Maar toen zaten we uiteraard meteen met een nieuw probleem: we hadden meubelen nodig. Mijn man verdiende niet zo veel en een groot deel van zijn loon hadden we nodig voor de afbetaling van de hypotheek. Wij hadden wel gemerkt dat onze vrienden veel op afbetaling kochten, maar dat trok ons weinig aan. Misschien waren we wel eigenwijs of ouderwets. Wij besloten dat het belangrijker was onze kinderen goed te kleden en goed te voeden. Wij kochten alleen het allernodigste meubilair, en langzaam maar zeker zagen we kans om ons hele huis naar onze zin gemeubileerd te krijgen. Wij hadden geleerd om geduldig te zijn en ons hoofd te gebruiken.

Ik kan de onzekerheid en de angst van nieuwe immigranten best begrijpen. Het grootste probleem zal nog wel hetzelfde zijn als 30 jaar geleden: de levenswijze waaraan je gewend was achterlaten en te wennen aan nieuwe tradities. Er waren bepaalde regels die wij in ons gezin gesteld hadden en waaraan wij veel waarde hechten, maar het is moeilijk je daar dan aan te blijven houden als je merkt dat alle andere kinderen in de buurt zulke regels helemaal niet kennen.

In zulke gevallen is het dan erg moeilijk er op te blijven staan dat je kinderen zich aan die regels houden.

Veel Canadezen verwennen hun kinderen veel te erg. Er is natuurlijk niets verkeerd mee je kinderen het beste te willen geven, maar dat betekent niet dat je ze meer zakgeld moet geven dan zij nodig hebben of uit kunnen geven, dat je ze maar laat eten wat zij willen en naar films en andere dingen laat kijken die slecht voor hun ontwikkeling zijn. Er zullen altijd wel momenten zijn waar je kinderen kwaad op je worden als je hun dingen onthoudt waarop zij menen recht te hebben. Maar als ze ouder worden beginnen zij ook meestal wel te begrijpen waarom je bepaalde regels gesteld hebt in je gezin en dan zijn ze de ouders vaak zelfs dankbaar. Zo is het althans in mijn gezin gegaan.

Wij hebben in het begin wel onze problemen gehad, maar als we daar over praten dan komen we toch steeds weer tot de conclusie: we zijn blij dat we naar Canada gegaan zijn. In Canada kunnen we geloven wat wij willen, we kunnen in vrijheid over alles praten en ons vrij bewegen. Mijn kinderen hebben goede scholen kunnen bezoeken in Canada en zij hebben het nu allemaal goed. Ik voel me goed in Canada.

immigrante best

Het is me opgevallen dat Canadezen er vaak op uittrekken met hun gezinnen om hun vrije tijd door te brengen met fietsen, wandelen, skiën, e.d. En gedurende de zomermaanden is Stanley Park bezaaid met gezinnen met picknick lunches en dekens om op te zitten.

Wat me ook is opgevallen is dat de kerk belangrijk is voor de meeste Canadezen. Ze schijnen het belangrijk te vinden om naar de kerk te gaan of bij een kerk te behoren. Ik vraag me wel eens af of dat allemaal wel echt is of dat het alleen maar buitenkant is. Het leven is zo gemakkelijk als je gelooft dat het er niet zo erg op aan komt wat je in de loop van de week doet. Zondag's in de kerk worden al je zonden immers toch vergeven. Misschien klinkt dat wel een beetje pessimistisch van mijn kant en ik heb daar wel moeite mee.

En er is nog iets anders waar ik moeite mee heb: ik geloof dat de mensen in B.C. de slechtste autobestuurders in de wereld zijn. Het lijkt wel of ze gewoon hun eigen opvattingen hebben over hoe er auto gereden moet worden en ze lijken wel hun eigen privé verkeersregels te volgen. Ik geef dat niet graag toe, maar ik heb al die slechte eigenschappen geloof ik al overgenomen. Ik bof echter dat ik blond ben, dat ik een meisje ben en dat ik uit Zweden kom: ik kan best overweg met de politie in B.C.

Ik hou van mijn nieuwe land en ik ben vast van plan er lang te blijven. In het najaar ga ik hier naar school en ik ben benieuwd hoe het hier allemaal werkt, in vergelijking met het Zweedse onderwijssysteem.

Ik ben er al net zo trots op Canadese zijn als ik was Zweedse te zijn!

Let op de vervaldata voor inzending van advertenties gedurende de zomermaanden, vermeld op pagina 21.

Nederland gaat over naar nieuw paspoort

'S GRAVENHAGE, Nederland (Ministerie van Buitenlandse Zaken) — Definitieve voorbereidingen voor de invoering van een nieuw paspoort naar Europees model zijn begonnen, volgens het Ministerie.

Het nieuwe paspoort zal aan vier criteria voldoen:
— Het paspoort zal vervaardigd worden volgens de meest fraudebestendige technieken en procedures.
— De kostprijs van het nieuwe paspoort zal niet veel afwijken van de prijs van het huidige paspoort.
— De serviceverlening aan het publiek zal op een goed niveau liggen.
— Het paspoort zal vanaf januari 1988 beschikbaar zijn.

Het nieuwe paspoort zal, op grond van het kaderbesluit van de Raad van Ministers van de Europese Gemeenschappen van 23 juni 1981, van uniform Europees model zijn. Het paspoort krijgt een paars-rode kaft waarop vermeld wordt: "Europese Gemeenschappen" "Koninkrijk der Nederlanden," het Nederlandse wapen en de aanduiding "paspoort."

In het paspoort zullen op één bladzijde de persoonsgegevens (naam en voornaam, geboortedatum, geboorteplaats, woonplaats, geslacht, lengte), de foto en de handtekening worden vermeld.

Geen verplichting

De eerste nieuwe paspoorten worden in 1988 afgegeven. Pas als het oude, zwart-blauwe paspoort is verlopen of ongeldig is geworden, krijgt men, als een nieuw paspoort wordt aangevraagd, het nieuwe model paspoort.

Er bestaat geen verplichting tot "omruil."

Paspoorten kunnen dan, zoals nu ook gebeurt, worden aangevraagd op de gemeentehuizen. Binnen 48 uur, na ontvangst van de aanvraag van het paspoort, kan het document worden opgehaald op de gemeentehuizen. In noodgevallen zal men — evenals thans — voor een noodoplossing bij het Ministerie van Buitenlandse Zaken of bij een aantal grote grensposten van de Koninklijke Marechausee terecht kunnen.

De kostprijs van het nieuwe paspoort zal niet of nauwelijks afwijken van de prijs van het huidige paspoort, die thans ongeveer fl. 75,– beloopt (afhankelijk van de hoogte van de provinciale en gemeentelijke leges).

Het huidige Nederlandse paspoort dateert uit 1950. Nu is gekozen voor een paspoort, dat gemaakt zal worden volgens de modernste technieken.

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Books

Social criticism

The decline of Christianity in English Canada

The Regenerators: Social Criticism in Late Victorian English Canada by Ramsay Cook, Toronto: University of Toronto Press, 1985. 291 pp., $32.50 cloth, $15.95 paperback. Reviewed by Harry Antonides, Toronto, Ontario.

A strange thing happened to churches on their way to becoming more "relevant" and influential in Canadian culture. Instead of accomplishing what they set out to do, they have become more and more influenced by the (secular) beliefs of modernity.

The fundamental change in thinking about the nature of Christianity and the role of churches in Canada during the latter part of the nineteenth century is the subject of Professor Ramsay Cook's *The Regenerators*. This book is of more than passing interest to all who are troubled by the internal collapse of a large segment of Canadian Christianity in the twentieth century.

Professor Cook describes how Canadian churches responded to the ideas and pressures of modernity, especially to the belief in science as the final arbiter of truth and to the disruptions of the Industrial Revolution. Many began to believe that the truth of religion was determined by its usefulness (utilitarianism). Whereas religion had previously tended to sanction the status quo, its new role was that of social critic working for socio-economic reforms. While the churches faced immense challenges in a young and growing nation, their convictions about the truth of the Christian faith were crumbling. Cook explains the outcome: "The supreme irony of the regenerators was that the new birth to which they contributed was not, as they had hoped, the city of God on earth but rather the secular city." (p. 4)

The secular city

Instead of Christianizing Canadian society, the regenerators contributed to the secularization of that society. Cook believes that this entailed the exchange of sociology for theology as the focus of religion. He writes: "In theological terms the development I have analysed is the emergence of a modernist theology which insisted that Christianity was not separate from modern culture but rather should be adapted to it. That theology was founded upon a denial of God's transcendence and an insistence upon His immanence in the world. It followed that a society in which God was immanent was one that could eventually become the Kingdom of God on earth." (pp. 4-5)

The transition within the churches concerned the core meaning of the Christian faith. A few holdouts insisted that the truth of Scripture is not time-bound, but they waged a largely ineffective battle. Nowhere did that become more obvious than in the educational institutions established to train the new generations of pastors and theologians. Higher criticism and evolutionism swept the church colleges and seminaries.

Social ferment

The late nineteenth-century was an era of much social, political and intellectual ferment. Many protested against the existing socio-economic and political conditions, and the theories of such thinkers as Hegel and Marx strongly influenced teachers and students alike. Henry George's proposals for a single land-tax, outlined in his *Progress and Poverty* (1879) were widely debated. Professors, essayists, journalists and sundry other writers debated the pros and cons of Christianity versus "free thinking." Some experimented with Eastern religions and various forms of spiritualism. Cook writes, "The questioning of religious orthodoxy often, naturally enough, accompanied the questioning of social and political conventions. Spiritualism, then, was just one more manifestation of the decay of orthodox religious belief that accompanied attempts to integrate modern scientific, historical and ethical demands into a new understanding of man's place in the post-Darwinian order." (p. 84)

The Regenerators is a highly readable description and analysis of the forerunners of the twentieth-century social gospel. Cook superbly sketches the ideas and activities of a wide range of people who were determined to remake Canadian society. These regenerators included earnest seekers of a secular kingdom, some of whom retained a smattering of biblical terminology, and others who believed that all traces of (traditional) Christianity ought to be erased.

Radical decline of Christianity

According to Cook, the theological liberalism behind the social gospel represented 'a radical step in the decline of Protestant Christianity as a pervasive influence in English Canadian life, a stage on the road to a secular view of man and society." (p. 228) This process of secularization paved the way for such eminent "regenerators" as James S. Woodsworth and Albert E. Smith, both of whom turned their backs on the Methodist church ministry and on the Christian faith, as well as William Lyon MacKenzie King, who also embraced a utilitarian view of the Christian faith.

Those who want to understand how the liberal Protestant churches in English Canada capitulated to the forces of modernity will benefit greatly from this important and insightful book. If it contains one overriding lesson, it must be this: Churches which adapt their message to the wisdom of the world will end up looking foolish and making themselves redundant. Especially Christians who cherish the Reformed faith will want to pay respectful attention.

Theology, the Bible, church planting

Cook, James, I. (ed.), **The Church Speaks. Papers of the Commission on Theology, Reformed Church in America, 1959-1984**, Grand Rapids: Eerdmans, 1985. pp. xviii + 268. $14.95.

This wide-ranging and perceptive collection of papers is classified as follows: Church and Scripture; Church and faith; Church and sacraments; Church and ministry; Church and witness; Church and sexuality. Subjects include 'The historical character of the book of Genesis,' 'The place of standards in the life of the Church,' 'Baptism in the Holy Spirit,' 'The nature of ministry,' 'A Reformed theology of nature in a crowded world,' and 'Maleness and femaleness.' The editor teaches New Testament at Western Theological Seminary, Holland, Michigan.

McKim, Donald K., **What Christians Believe about the Bible**, Nashville: Thomas Nelson, 1985. pp. 192. $8.95.

Here is a straightforward account of beliefs about the Bible entertained by the Roman Catholic and Protestant ecclesiastical traditions; and by liberal, fundamentalist, scholastic, neo-orthodox, neo-evangelical, existential, process, story, liberation and feminist theology. The author teaches theology at the University of Dubuque Theological Seminary, Iowa.

Sell, Alan P.F., **Church Planting: A study of Westmorland Nonconformity**, Worthing: Henry E. Walter, 1986. pp. 192. L. 7.50.

An account of the origins and development of the Quakers, Congregationalists, Presbyterians (and thence Unitarians), Methodists, Baptists; and of such less well-known groups as the Inghamites, Sandemanians and Evangelical Union, in this former English county. The visits of Fox, Nayler, Whitefield, Wesley and Woolman are documented, and emphasis is laid upon the diversity of ways — ejectment, secession, mission — in which the several groups came into being. The author is Theological Secretary of the World Alliance of Reformed Churches.

Capsule reviews provided by Reformed Press Service.

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